



~~Abbot, Sub. 27.~~

SCS, AC 27



















The Duke

of

The Order of Knyghthood.



**The Buke**

Of the

**Order of Knyghthood,**

Translated from the French,

By

**Sir Gilbert Hay, Knight.**

From the Manuscript in the

Library at Abbotsford.



**Edinburgh: M.DCCC.XLVIII.**





TO THE  
PRESIDENT AND MEMBERS  
OF  
**The Abbotsford Club,**  
THIS SPECIMEN  
OF THE  
EARLY LITERATURE OF SCOTLAND,  
NOW FIRST PRINTED,  
IS DEDICATED AND PRESENTED  
BY THEIR OBEDIENT SERVANT,  
BERIAH BOTFIELD.

NORTON HALL, JANUARY 1, 1847.





# The Abbotsford Club.

JANUARY, M.DCCC.XLVII.

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## PREFACE.

 HE Literature of Scotland, during the Fifteenth Century, is entitled to a much greater share of attention than it has hitherto received ; more especially, as it is a period in which the contemporary Literature of England is comparatively so devoid of interest. Among the persons who then flourished, and to whom but a scanty share of justice has been awarded, we may reckon Sir GILBERT HAY, KNIGHT. Dunbar the Scottish Poet,<sup>1</sup> who adorned the reign of James the Fourth, in his “ Lament for the Death of the Makars ” or Poets, includes the name of Hay ; so likewise does Sir David Lyndesay, in the reign of James the Fifth ; but no other writer seems to have been aware that such an author had ever existed, until we reach the year 1722, when there appeared the Third Volume of “ The Lives and Characters of the most Eminent Writers of the Scots Nation, &c. By GEORGE MACKENZIE, M. D.”<sup>2</sup>

<sup>1</sup> Dunbar's Poems, by Laing, vol. i. pp. 42, 214, Edin. 1834, 2 vols. post 8vo.

<sup>2</sup> This work extends to 3 volumes in folio. Vol. I. was published at Edinburgh in 1708 ; Vol. II. in 1711 ; Vol. III. in 1722. This volume contains a List of nearly 600 Subscribers. On the title of a MS. which belonged to Robert Myln, the Genealogist, he makes a reference to a Life of Dr Thomas Reid, among “ the schedules of Dr Mackenzie's 4th Volume of Lives.” Whether such “ schedules ” still exist, is uncertain.

This volume, the last which the author lived to publish,<sup>1</sup> commences with “The Life of SIR GILBERT HAY, Chamberlain to Charles VI. King of France.” It extends to eight folio pages, and furnishes a suitable specimen of Mackenzie’s mode of constructing biography. It commences with the following paragraphs :—

“The HAYES are said to have their first rise from a very noble and heroic action, about the year of our Lord 980, in the reign of Kenneth III., as we have shown in the Life of that Prince, in the second volume of this Work, pag. 60. But whatever truth be in this, it is certain that this is one of the most noble and ancient Families in Scotland, and that ever since the reign of King Robert Bruce, they have been Lord High Constables of Scotland: That Prince, for the faithful service and loyalty of Robert Lord Hay, declar’d them heritable Constables of Scotland, about the year 1310.

“From this noble and Ancient Family our author was descended, of whom I have no other account to give, but that he was born in the North of Scotland, brought up at the University of Aberdeen, where, after he had finished the course of his studies in Philosophy, he commenced Master of Arts, went over to France, where he studied the Laws, and was Batchelor of the Canon Law, and for his great merit, obtained the honour of Knighthood, and was made Chamberlain to Charles VI. King of France; upon whose death he returned to Scotland, and was in great favour and esteem with William Earl of Orkney, and Lord High Chancellor of Scotland, at whose desire he translated, from the French into Scots, Dr Bonnet’s Book of Battles in the Year of our Lord 1456.

“As for our Author, ’tis probable that he died towards the latter end of the 14th century; and from his performance it appears that he was well versed in the Civil, Canon, and Military Laws; and had he not been a

<sup>1</sup> Dr George Mackenzie, was born on the 10th December 1669. He was the son of the Hon. Colin Mackenzie, second son of George, second Earl of Seaforth, and of Jean, daughter of Dr Robert Laurie, Bishop of Brechin. He died at Fortrose, on the 28th November 1725.—(*Caledonian Mercury*, Dec. 16, 1725.)

person of singular merit and worth, he had not raised himself to the dignities that he attain'd to."

These paragraphs contain the whole biographical portion of the "Life," contained in his eight folio pages,—the Author's practice being that of introducing some extraneous matter suggested by, but not connected with the subject of the biography. But in the passages quoted the Author's usual carelessness or ignorance is very apparent. His statements of matters of fact, indeed, are never to be relied upon, being seldom confirmed, and often contradicted by better authorities, and instead of a work of National importance, deserving the liberal patronage it received, it is altogether worthless. Thus Mackenzie might have known, that if Hay was "brought up," and "commenced Master of Arts," at a University in Scotland, it could not have been at Aberdeen, which was not founded until the year 1494; and that if Hay was Chamberlain to a King of France, it could not have been Charles the Sixth, whose reign extended from the year 1380 to 1422. The concluding notice of the supposed time of Hay's death, "towards the latter end of the 14th century," is obviously a clerical error for the 15th century. Instead, however, of favouring the reader with an abridged history of the Kings of France, or some other discursive topic, Dr Mackenzie has in this instance deviated from his ordinary practice, and given a careful and detailed analysis of a Manuscript volume in his own possession, containing three works translated from the French by Sir Gilbert Hay; and this may be instanced as one of the few actual contributions to the Literary History of Scotland, contained in his three folio volumes. It may here be quoted, omitting a somewhat confused and inaccurate account of the original author Honorè Bonnor or Bonnet, Prior of Sallon.

"The first Book (he says) contains 10 Chapters, wherein the Author gives the definition of War, according to the Doctors of Civil and Canon Law, and shows that it had its first rise in Heaven betwixt God and his rebellious Angels; then he treats of the bypast persecutions of the Church by way of commentary upon S. John's Vision of the five Angels in the Revelation, and speaking of the fourth Angel, he acknowledges, That there was a woman that was chosen Pope and

that she was an English woman: And after Leon, says our translator, “was chosen a woman Pape, not wittand that she was a woman, the quhilk was of England born.”

“The second Book contains 18 Chapters, wherein he treats of the destruction of the Four great Empires of the World: The Babylonian begun in the east, in the time of Abraham; the Carthaginian begun in the time of the Judges; the Macedonian begun in the time of the Maccabees; and that of the Roman begun in the time of Achan King of Judea: But he more particularly infits upon the Roman Empire, and shews when the city of Rome was first founded, when they begun their Government by Kings, Senators, Consuls, and Emperors, and of their most memorable or remarkable actions, of the actions of Alexander the Great, and the destruction of the Carthaginian Empire; and concludes with an account of the first rise of government or jurisdiction amongst men, and who were the first Governors or Judges.

“The third Book contains 10 Chapters, wherein he treats of the lawfulness of making of War, and if it be possible for mankind to live without it; how men know when they are justly compell’d to make war; what the marks of true valour and cowardice are; what punishment is due to those that leave the army, without asking permission of their commanders, or fight the enemy, without the orders of their commanders.

“The fourth Book contains 155 Chapters, wherein he treats of the lawful Grounds of War, especially amongst Christians against the Turks, and all Infidels; whether the Emperor can lawfully declare War against the Pope and the Church, and whether the Pope may make War against him; concerning the Duties of Knights, and for what reasons they ought to be punished; concerning the Duties of Generals, and if, when they are taken in battle, they ought to lose their lives or not; whether strength or force be a moral, cardinal, or natural virtue; whether Prisoners that are taken in War belong to those that take them, or to the Princes to whom the armies in which they are taken belongs; whether Vassals should serve in the army upon their own or their Prince’s expences; if a Baron be obliged to serve his King but only in his own wars; whether two Barons having war against one another, their men are obliged to assist either of them till they receive orders from their King and respective Lords; whether we are bound to defend our neighbours with arms and men when invaded by others, and what the persons are that are obliged to defend one another, and particularly how the vassal is obliged to defend his Lord, the son his father, by the law of Justice; whether he is more bound to defend his father or natural Prince; whether a Clergyman is bound most to assist his father or his Bishop, when a war is declared betwixt them; whether men may make a defensive war for their temporal goods lawfully conquiſh’d; whether Priests and Clerks may defend their goods by force of

arms ; whether arms lent and loft in the field of battle ought to be reflored ; whether arms and horfes hired and loft in battle ought to be reflored ; whether a Knight being robbed in his King's fervice, he or his King ought to purfue the robbers ; whether a man that goes to the wars uncharg'd ought to take wages ; whether a Knight ferving a King uncharg'd, may lawfully afk wages of him ; whether, when the King of Spain fends affiftance to the King of France, he ought to afk wages of him ; whether a man that goes to the wars out of vain glory, ought to afk wages by the law of Arms ; whether a Captain that is robbed obeying his Lord's commands, his Lord ought to reflore him his goods or not ; whether a man going to the wars for covetoufnefs and robbery, ought to demand wages ; whether a Prieft or Clergyman may lawfully go to the war or not, concerning the time that men ought to be paid their wages that go to the wars ; whether a Warriour that obtains leave to divert and recreat himfelf for fome time, fhould receive wages for that time ; whether a Knight that has taken wages of a King for a year's fervice, and after three months goes to the fervice of another Prince, ought to receive wages for the time that he has ferved ; whether a Soldier that has been paid by a Prince for a year's fervice, may fubftitute another in his place ; whether a Captain may fend any of his men away, after he has muftered them in the fields before his Prince ; whether a Soldier falling fick in the wars may lawfully afk his wages for all the time that he had been fick ; how the goods or fpoil that is gained by the army ought to be parted amongst the Soldiers ; whether a man may lawfully keep what he takes from a robber that was defigned to rob him on the highway ; of the lawfulness of the war that is made betwixt two cities that hold of no Sovereign ; whether a man may kill a prifoner that delivers himfelf voluntarily ; whether by the Law of Arms, a man may take a ranfom of gold or money from his prifoner ; whether in a war betwixt England and France, the French may lawfully feize upon the goods of the Englifh husbandmen, and detain their perfons prifoners ; whether one King may overcome another King lawfully by craft and fubtily ; whether it be lawful to fight upon a holyday ; whether, when one man wrongs another, he may lawfully recover his own by war or force, before he purfues him legally ; whether a Knight that dies in battle, in his Prince's fervice, is fure of his falvation ; whether the righteous or finners are the moft powerful in battle ; why there are fo many wars in the world ; whether one that is taken prifoner, and fworn to keep prifon, may lawfully break it, and make his efcape, if he finds occafion ; whether one that is taken prifoner, and put in a clofe dark room, and makes his efcape, may be faid to break prifon ? Whether a man that's promifed fafe conduct from one place to another, but has neglected to capitulate for his fafe return, may be lawfully detained prifoner ? Whether a man that has fafe conduct promifed to him

and his attendants, can bring alongſt with him a greater man than he himſelf is? If a man be taken priſoner upon another's ſafe conduct, whether he that had the ſafe conduct be obliged to relieve him upon his own charges? If a man having liberty to go out of priſon, on condition that he ſhould return upon ſuch a day, re-enters again into the priſon, fails in the day, how he ſhould be puniſhed? Whether it be lawful for one Prince to reſuſe another, with whom he is at peace, paſſage thorow his country? Whether Churchmen ſhould pay taxes, tributes, and impoſitions to Secular Kings and Princes? If the Church ſhould make war againſt the Jews? If a man may defend his wife by force of arms? If a brother may defend his brother by force of arms? When a Baron is a vaſſal to two Lords of different countries, that have both of them war, whom of them he ought to ſerve? When a Baron is a vaſſal to two Lords that make war upon one another, whom of them he ought to obey? When a man is a burgeſs in two cities that make war againſt one another, which of them he ought to obey? Whether a man that is in bondage or in ſlavery be obliged to go to the wars with his lord and maſter? Whether a man may be compelled to go to the wars? If one man fairly wounds another, and he wounds him again, whether he ought to be puniſhed for the ſame? If a bondman or ſlave kills another by his maſter's command, whether he ought to be puniſhed for the ſame? Whether a bondman or ſlave may defend himſelf againſt his lord and maſter that deſigns to kill him? Whether a Monk may defend himſelf againſt his Abbot who deſigns to kill him? Whether the ſon may lawfully defend himſelf againſt the father who deſigns to kill him? Whether a man may lawfully defend himſelf againſt his judge? Whether a man, being baniſhed the realm, and returning again without permiſſion, when people ſet upon him to take him, if he ought to defend himſelf? Whether a Prieſt that is aſſaulted carrying the Lord's Body (or the Sacrament) alongſt with him, ought to lay it down and defend himſelf? If a man that is innocent ought to be puniſhed by way of reprimand for the guilty? And how Princes ought to behave themſelves in the caſes of reprimands? How reprimands ſhould be made againſt a city that owes allegiance to no Sovereign? If all lords or maſters may make reprimands? How and for what reaſon it may be ſaid that the King of France is no ways ſubject to the Emperor? Whether the King of England be in any manner of way ſubject to the Empire? Whether reprimands can be granted to a Burgeſs that's living at Paris, and robbed in his return to Paris, for recovering the money or goods that he has been deprived of in another Prince's dominions? Whether an Engliſh ſtudent at the Univerſity of Paris may be detained priſoner when a war is declared betwixt the two Nations? Whether a ſervant ſhould enjoy the privileges that his maſter has? Whether an Engliſhman coming to Paris to viſit his ſon, ſtudent at that Univerſity, in time of war, may be



detain'd prisoner? Whether an Englishman coming to visit his brother at the University may be detained prisoner? Whether a student may be imprisoned by way of reprimand? Whether a mad man may be detained and ransomed in the wars? Whether a mad man returning to his senses may be detained prisoner? Whether by the law of arms an old man may be detained prisoner? Whether by the law of arms a child may be taken and detained prisoner? Whether by the law of arms a blind man may be detained prisoner? Whether an Ambassador coming to visit a King may lead any of his enemies through his country? Whether a Bishop may be taken and detained prisoner? Whether any Churchman may be taken by way of reprimand? Whether pilgrims may be made prisoners by the law of arms? What things in time of war have safe conduct, without liberty asked at the Prince? Whether, in time of war, the ass and the ox is free? Whether the husbandman's servant enjoys, by the law of arms, the same privilege with himself? Whether, in time of war, it be lawful to build castles and walled towns? How they ought to be punished that breaks the safe conduct or assurance of a Prince? Whether a great Lord, or any in a meaner dignity, ought to trust in a safe conduct? Whether a Christian King may lawfully give a safe conduct to a Saracen King or any other Infidel Prince? Whether, if two Lords make peace, and the one breaks it, the other ought to break it likewise? Whether it be better to fight fasting, or before meat or after meat? Whether battle ought to be set before ladies? And if Queen Jonat of Naples had right in her war against Lewis King of Sicily?

“Then he proves that duelling is against all manner of laws; yet he gives seventeen different cases, wherein by the laws of Lombardy 'tis lawful. Then he treats of those who fight for their principles in duels, and how far that is lawful: Then of the form and oath that is taken by those that fight in lists or combats; Whether a man that is superannuated may substitute another to fight for him in battle? If any of the company breaks his sword, if another should be given unto him? If the Lord or Judge cannot discern on the first day who has the advantage in the field; if he be obliged to return on the second day, and enter the lists as before, which of the parties ought to begin the fight? If he that is overcome ought to pay the other the damages, though the King should pardon them? If a man is overcome in duelling, if he may be afterwards accused in law? Whether, if the company pleases, they may fight in plain field, without barriers? How they should be punished that owns their crime, and is openly overcome? Whether, when one Knight challenges another, he may be allowed to repent and recall his challenge?

“Then our Author treats of arms and banners in general and particularly, and proceeds to the answering of the following Questions: If a man at his own pleasure may

make choice of another man's coat of arms? If a German finds a Frenchman in the field bearing the same coat of arms with him, if he ought to appeal him to a combat? How they ought to be punished that assume the arms of others?

“ Then he treats of all the different colours us'd in Herauldry, and of all the different rules and conditions that are to be observed in fighting of duels: And concludes with the duties incumbent upon Emperors, Kings, and Princes; which he ends with these words:

“**EXPLICIT LIBER BELLORUM, SED POTIUS DOLORUM,  
UT RECITAT DOCTOR IN PLURIBUS.**

“ Next to this follows our Author's tranflation of Dr Bonet's Book of Chevalry or Knighthood, which contains eight Chapters: In the first Chapter he tells us, how that a Batchelor, Squire of Honour, travelling to the Coronation of a great Prince, with an intention to take upon him the Order of Knighthood, he went astray in a wilderness, where he happened to light upon a hermitage, in which lived an old and venerable Knight, that had forsaken the world for the love of God; and how this old Knight taught the Squire all the points of honour, and all that belonged to the duty of a Knight, which is the subject matter of all the following Chapters; where in the second Chapter, he, the old Knight shows, how he ought to receive that high Order, and how he ought first to be instructed in every thing that belongs to it. The third contains all the duties of a Knight. The fourth contains their form of examination, and how he ought to be examined before he receives the Order. The fifth contains directions for him at the receiving of the Order, and the form of giving it. In the sixth is explained the signification of the Arms of Knighthood. In the seventh he shows the many advantages that Knights have above others by this honourable Order; and the last shows the great respect that ought to be shewn to all that Order, —ending with these words,

“**EXPLICIT L'ORDRE DE CHEVALRIE.**

“ After this follows our Author's tranflation of Dr Bonet's Book of Government of Princes, which is a tranflation of Aristotle's Politics, and contains 40 Chapters, with a Prologue, shewing into how many languages it had been translated, and how it was first found in the Temple of the Sun, built by Esculapius. Then follows a tranflation of King Alexander the Great's letter to Aristotle, after his conquest of Persia, with Aristotle's answer, and two other letters of King Alexander's and Aristotle's.”

The Manuscript, of which the preceding was an analysis, is not mentioned in any more recent work, and as it could not be traced in any public repository, it was considered to be irrecoverably lost. But in the "Catalogue of the Library at Abbotsford," printed in 1838, at page 232, there occurs the following title:—

*"Here begynnys the buke call't the Buke of the Law of Armys, the quhilk was compilit be a notable man, Doctour in Decrees, callit Bennet, prioure of Sallan, &c. MS. fol."*

This title attracted the notice of MR LAING, Secretary of the Bannatyne Club, who conjectured it might prove to be a copy of the work described by Mackenzie. To ascertain this point, he made an application for the use of the volume, through ISAAC BAYLEY, Esq.; which being courteously granted, it was no difficult matter to perceive that this was the identical Manuscript which Dr George Mackenzie had possessed. As the volume itself furnishes no indication on this head, we can only conjecture that it may have fallen into Sir Walter Scott's hands, either by purchase at a sale, or as a present from some of his friends. But we may conclude, that had Sir Walter been aware of the peculiar interest and curiosity of the volume, he would have pointed it out, and some use of it have been made during the latter period of his life.

The Manuscript in question is a large folio of 132 leaves,<sup>1</sup> on lombard paper, written in a very distinct hand, about the end of the 15th century. It is in the original wooden boards, in perfect preservation, and contains, repeated in different parts of the volume, autograph signatures of "W. Sanclair of Roislin," "Oliver Sinclar of Rosling, knycht," and "W. Sanclair of Roislin, knecht."

<sup>1</sup> The last three leaves contain a transcript of two articles unconnected with the rest of the volume, viz.—"The Ordour of the processioun and bering of the Sacrament in Antuarpe the first day of Junij the geir of God 1<sup>m</sup> V<sup>o</sup> lxij." And a Letter or Testimonial from Thomas Bishop of Orkney in 1446, addressed to the King of Norwege, respecting the Genealogy of William of Sanctelare, Erle of Orchadie, &c. (the ancestor of the St Clairs of Roslin,) "Translatit out of Latin into Scottis, be me, Deine Thomas Gwld, Monk of Newbothill," in the year 1554.

It consists of three distinct works :—

- I. THE **BUKE OF BATAILLES.**
- II. THE **BUKE OF THE ORDER OF KNYGHTHEDE.**
- III. THE **BUKE OF THE GOVERNANCE OF PRINCES.**

To have published the entire volume was considered to be altogether inexpedient, on account of its great extent. Yet not wishing it to remain in comparative obscurity, I readily acceded to Mr Laing's suggestion, in selecting the second of these Works, which forms a distinct treatise by itself, as my contribution to the objects of the **ABBOTSFORD CLUB** ; at the same time subjoining in the Appendix such Specimens of the two other Works as should satisfy all reasonable curiosity. In this way, I hope that whatever is really valuable or interesting in the MS. has been put into an accessible shape, in order to exhibit and preserve from casual destruction **ONE OF THE EARLIEST EXISTING SPECIMENS** of Scottish prose composition.

A brief account of the Originals may here be given, before endeavouring to throw some light on the life and character of the Translator.

#### I. THE **BUKE OF BATAILLES.**

This well known and popular work forms the first and largest portion of the **Abbotsford Manuscript**. No English version of it is known. In the Appendix will be found the Prologue, the Table of the Chapters in the different Books, and some other Extracts, which may be compared with the corresponding passages, here copied from one of the later editions of the original Work, which bears the following title :—

#### **“ L'arbre de Batailles.**

“ Sensuyt l'arbre des batailles qui traicte de plusieurs choses comme de leglise. Et aussi des faictz de la guerre. Et aussi comment on si doyt

gouverner. Imprime nouvellement a Lyon. (Design cut in wood.)  
¶ On les vend a Lyon au pres de nostre dame de confort cheulz Oliuier Arnoullet." 4to. black letter, Sign. A. to M. six, in eights.

¶ CY COMMENCE LE PROLOGUE DU LIURE INTITULE L'ARBRE DES BATAILLES FAICT ET  
COMPOSE PAR VNG VENERABLE ET RELIGIEUSE PERSONNE MAISTRE HONNORE BONHOR,  
PRIEUR DE SALON, ET DOCTEUR EN DECRET.

A LA saincte couronne de France en laquelle auioirdhuy par l'ordonnance de Dieu regne Charles cinquesme de ce nom tres bien ayme et par tout le monde redoubte soit donne loz, gloire, et victoire sur toutes seigneuries terriennes. Tres hault Prince, ie suis nomme par mon droict nom HONNORE BONHOR Prieur de Salon, indigne docteur en decret, founenteffoys ay eu en vouldente de faire et compiller, selon mon debile entendement, ce petit liure a lhonneur de Dieu premierement de fa benoiste Mere, et de vostre haulte seigneurie Sire. Et les raisons qui mont esmeu et incite a ce faire sont assez bonnes, selon mon aduis.

Premierement, lestat de Saincte Eglise est en telle tribulation et perplexite que si Dieu ny met remede et vostre Seigneurie, laquelle est acoustumee de achener et mettre affin les chieres aduantes de la foy Crestienne, ie ny voy voye ne chemin comme y puisse estre mise bonne ne briefue accordance.

La Deuziesme raison si est, que voyez toute Chrestiente si greuee de guerres, haynes, larrecins et discensions, que a grant peine peut on nommer vng petit pays soit une conte ou duche qui bien foyt en paix.

La Tierce raison si est, que la terre de Pronence dont ie suis ne et nourry est de present tellement atournee par le changement de noble seigneurie et pour les diuersitez d'opinions qui sont entre les nobles et le communes que a grant paine pourroit homme tant fust saige raconter les maux que les gens du pays pour ce debat seussent.

La Quarte raison est, que ie considere plusieurs choses dictes de grans clerz modernes que bien pensent entendre les Prophecies anciennes parlans des maux presens et dient que vng de la haulte lignee de France doit estre celluy par qui les remdes seront donnez au siecle traualiant, et mis en grande pesitance pour lesquelles raisons me suis efforce de faire aucune chose nouvelle affin que vostre iennesse soit informee de plusieurs entendemens de la saincte escripture et aussi affin que vostre personne soit plus adonnee de faire secours a la saincte foy de Iesu Crist et faire que les Prophecies qui sentendent de vostre digne personne et escriptures foyent verifiez par voz bonne œuures si vous supplie mon tres hault Seigneur que rien que ie die en ce liure ne

veuillez mesprifer car ce que iay mis en luy prent son fondement sus le droit canon et civil et sus naturelle philosophie, qui nest aultre chose que raison de nature et aura nom cestuy liure **L'ARBRE DES BATAILLES** pour fournir lequel liure me fault trouuer matiere condecente a ce faire, si mest venu en ymaginacion faire vng Arbre de Dueill, au dessus duquel pourrez veoir les regnes de Sainte Eglise en grandes et merueilleuses tribulations. Apres pourrez veoir la grande discencion qui est auiourdhuy entre les Roys et Princes Crestiens. Pareillement pourrez veoir le grande discencion et murmure qui est entre les Nobles et les Communes. Et deuiferay mon Liure en quatre parties principales ainsi comme a plain est cy apres declaire dont en la premiere partie sera faicte mention des tribulations de l'Eglise jadis passees devant l'advenement de Jesu Christ nostre Sauueur. En la seconde partie sera traicte de la destruction des quatre grans royaumes jadis. En la tierce partie sera traicte des batailles en general. Eu la quarte partie sera dit du batailles en special.

. . . . .

¶ QUELLES CHOSES APPARTIENNENT ESTRE FAICTES A TOUS BONS ROYS ET PRINCES.

CHAPITRE CLXXVI.

OR disons aulcune chose des Roys pource que apres L'empereux ilz sont les plus honnorez sur tous les aultres Princes. Et encores ce nom cy de Roy selon la Sainte Escripture sembleroit estre de plus grande excellence que le nom de L'empereur, car nostre Seigneur se nomme et appelle en plusieurs lieux et endroitz de la sainte Escripture Roy des Roys et Seigneur de Seigneurs.

Item, le benoist filz de Dieu en aulcuns lieux de la Sainte Escripture est appele filz du Roy Dauid par humanite. Et ainsi par excellence de ce nom de Roy appellons nous de lignage royal. Et en oultre selon la doctrine et enseignement de Monseigneur, Saint Paul Apostre qui preschoit au peuple en leur admonestant que pour lhonneur et reuerence de Dieu ilz fussent soubmys a toute creature humaine et en especial au Roy comme au plus noble et excellent de tous les aultres mesmement en approuuant la dignite de ce nom de Roy.

. . . . .

Et pour dire aulcun bon notable auquel ieunes Roys puissent prendre plaisir. Roy qui veult estre bon guerroyer sur faige fier et couraigeux, et de se gens il soit seigneur, comme de quaille espreuier, et soit misericors et rigoureux quant est besoing, et que au besoing soit le premier se darmes veult estre eureux. Pour retourner a nostre propos, &c.

. . . . .

MOULT daultres belles et notables choses appartenans a tons bons Roys et Princes pourroye encores dire et assez trouuer. Mais pour le present ie ne pense plus riens a escrire en ce liure, car ien suis tout lassé. Tonteffoys le temps viendra se Dieu me donne espace de viure que ie escripray aulcunes choses sur les contenances de toutes personnes foyent ecclesiastiques ou seculiers, hommes ou femmes ce qui leur est necessaire dauoir au plus pres que ie pourray de la Sainte Escripture et du droict escript selon les dignites de leur offices. Et ie prie humblement et deuotement a nostre Seigneur, que par sa sainte grace vous doint en telle maniere gouuerner vostre Royaulme et la Sainte Couronne quil vous a commise que apres la fin il vous maine et conduyse a la sainte gloire de Paradis qui iamais ne fauldra. Amen.

¶ CY FINE LE LIURE INTITULE L'ARBRE DES BATAILLES.

In the Preface to the edition printed by Anthony Verard, at Paris, on the 8th of June 1493, there are several variations; and the sentence in which the name of the Author occurs runs thus—"Mon tres hault et redoubte Seigneur souvent j'ay eu volente de faire ce present livre," omitting the name altogether. The last Chapter of the work is numbered cxxxii in Verard's edition, and ends in the same manner as the other.

Of the original Work there are numerous Manuscript copies, and also several early printed editions; but these, as an eminent French Antiquary remarks, are "toutes rares, toutes fautives et defectueuses." In Verard's edition, for instance, the name of Charles VI., to whom the Author dedicated the work, is changed to Charles VIII., in order to pay a compliment to the reigning Sovereign; and in these editions the Author's name is given as Honoré Bonner, instead of Bonnet. The terms of the Author's dedication, (says M. Paulin Paris,) carry us naturally to the first years of the arrival of Louis II. of Anjou to the Sovereignty of Provence, that is to say, from 1384 to 1390. Charles VI., the conqueror of Rosbec, was still young, and the schism of the Church had reached its point of the greatest violence.

M. Paris's analysis of the work is very concise, and may be quoted in his own words:—"L'Arbre d'Honoré Bonnet présente quatre branches principales, 1°. L'Eglise en schisme. 2°. Les Rois en guerre. 3°. Les



Grandes en dissension. 4°. Les Peuples en révolte. Mais l'auteur paroît fort peu soucieux de suivre un ordre quelconque dans son travail. Après avoir dans les premiers chapitres appliqué la prophétie des cinq Anges de l'Apocalypse à l'Histoire Ecclésiastique du XIV<sup>e</sup> siècle, il résume les fastes de l'antiquité, puis enfin expose la théorie du comportement des Armes, des droits et des devoirs de tous les vassaux, chevaliers et gens de guerre."<sup>1</sup>

The author HONORE' BONNET, was a Monk in the Abbey of Ile-Barbe of Lyons, and Prior of Salon in Provence. His name, which is often given as Bonnor, or Bonhor, or Bonnoz, has been ascertained, from an examination of nearly twenty ancient Manuscripts in the Royal Library at Paris, to have been BONNET. A Provençal translation, made in the year 1429 by order of Mossen Ramon de Culdes, is preserved in the same collection, No. 7450; and also a translation in the Catalan dialect, MS. No. 7807. There is some indication of Caxton having translated in part the work in the year 1490, but no copy is known to exist.<sup>2</sup> The original work was first printed at Lyons, by Barthelemy Buyer, 1477, folio; and another edition at Lyons in 1481. It was again printed at Paris, by Anthoine Verard, 1493, folio, of which there is, in the Royal Library at Paris, a magnificent copy printed upon Vellum, with illustrations,—the first representing Charles VIII. receiving the work from Verard the printer, who, as already noticed, had substituted the name of the reigning Monarch instead of Charles VI. of France, at whose request the work was originally written. Van Praet<sup>3</sup> describes this copy, and mentions two other copies on Vellum, but neither of them perfect. The discrepancies existing between the early manuscript and printed copies will readily explain the variations, which will be obvious upon comparing Sir Gilbert Hay's translation with the preceding extracts. It must also be confessed, that to a modern

<sup>1</sup> Les Manuscrits François de la Bibliothèque du Roi: par A. Paulin Paris, vol. v. p. 103.

<sup>2</sup> See Lewis's Life of Caxton, p. 81.

<sup>3</sup> Catalogue des Livres imprimés sur Vêlin, de la Bibliothèque du Roi, tome iii. p. 81.



reader Bonnet's Book of Battles is sufficiently tedious and uninteresting ; and it need excite no surprize that the Author, as he admits in his concluding chapter, having wearied himself with his task, broke off abruptly —“ Mais pour le present je ne pense plus riens a escrire en ce Livre, *car j'en suis tout lasse* ;” or, as Sir Gilbert Hay in his translation expresses it—“ But in gude faith the Doctour sais, that he was *sa irkit of wryting*, that he mycht nocht as now, na mare tak on hand as to put in this buke of Bataillis.” &c.

## II. THE BUKE OF THE ORDER OF KNYGHTHOOD.

Although subjoined to “ The Buke of Batailles,” there is no evidence to show that it was written by the same Author. The original Work, entitled “ *LE LIVRE DE L' ORDRE DE CHEVALERIE*,” is anonymous. A copy of it is contained in a magnificent volume, written upon vellum, and illuminated for Henry VII. of England, which forms part of the Royal collection of Manuscripts in the British Museum (MSS. Bibl. Reg. 14 E. II. Art. 5). The Work also exists in a printed form, although now of great rarity. “ *L' Ordre de Chevalerie, auquel est contenue la maniere comment en doit, faire les Chevaliers, et de l' honneur qui à eux appartient, et de la dignité d'iceux ; compose par ung Chevalier, lequel en sa veillesse fut Hermite.*” Lyon, Vincent de Portunaris de Trine, 1510, in folio, black letter. It is, however, a proof of the great popularity of the Work, that a copy of it having fallen into the hands of our venerable Typographer, WILLIAM CAXTON, (who probably never heard of Sir Gilbert Hay's previous version,) he added this to his other translations from the French, and having printed his own translation, he addressed the volume to King Richard the Third. It has no date, but must have been printed about the year 1484 ; and his edition is acknowledged to be one of the rarest specimens of his press. Lewis in his *Life of Caxton*, 1737 ; Oldys in his *British Librarian*, 1738 ; Ames and Herbert in their *Typographical Antiquities*, 1749 and 1785 ; and Dibdin, in his enlarged edition of that work, 1810, and also in his

Bibliotheca Spenceriana, 1815, have each given a more or less detailed account of Caxton's translation.

In the Advocates' Library, Edinburgh, among the collection of MSS. which belonged to Sir James Balfour of Denmyln, Lord Lyon in the reign of Charles the First, there is a volume, to which he has prefixed this title, "*Collectanea Domini Davidis Lyndesay de Monthe Militis Leonis Armorum Regis.*" This volume is described by Dr Leyden<sup>1</sup> in the Preface to his republication of "*The Complaynt of Scotland,*" but he has confounded two persons of the same name, and who held the same office, at an interval of half a century. The volume, which contains nothing to identify it with Sir David Lyndesay the Poet, is here noticed, from containing a copy of "*The Order of Knighthood,*" without the name of the translator. This is evidently a transcript from Caxton's printed volume, omitting the concluding Address to Richard the Third, in which Caxton introduces his own name as the translator; while the transcriber has used his own discretion in adapting the language to the Scottish orthography and dialect.

Dr Leyden passes over this portion of the MS. in a very summary manner, and strangely says, that it, along with "*The Buke of Cote-Armouris,*" which immediately follows, in Lyndesay's MS., was transcribed from Dame Juliana Berners's *Treatise on Hunting, Hawking, &c.*, which is usually known as the "*Booke of St Albans.*"

The following extracts from the copy of Caxton's volume, in the British Museum, will be sufficient to convey to the reader some idea of the work itself; and to form a comparison of the English and Scottish versions. The first leaf is here given in black letter, line for line, in imitation of the original:—

<sup>1</sup> Edinburgh, 1801, p. 65.

¶ Here begynneth the Table of  
this present booke Intytled the  
Book of the ordre of chynalry  
or Knyghthode.

Unto the praysynge and dyuyn  
glorpe of god / whiche is lord and  
soucrayne kynge aboue and ouer  
alle thynges celestyal / and wordly / we  
begynne this booke of the ordre of chynalry  
ffor to shewe that to the sygnefyauunce of  
god / the prynce almyghty whiche seygno-  
ryeth aboue the seuen planettes / that ma-  
ke the cours celestyal / and haue power &  
seynorpe in gouernynge & ordeynynge  
the bodyes terrestre and crthely / that in  
lyke wyse owen the kynges prynces and  
grete lordes to haue pryncsaunce and seyn-  
nory vpon the knyghtes / And the kny-  
tes by symplytude oughten to haue po-  
wer and dominacion ouer the moyn peple  
And this booke conteyneth viij chapitres

¶ The fyrst chapytre sayth/ how a knyght  
beyng an Heremyte deuysed to the squyer  
the rule and ordre of chynualry

¶ The second is of the begynnynge of Chynualry

¶ The thyrde is of thoffyce of chynualry

¶ The fourthe of the examynacion/ that ought  
to be made to the esquier whan he wylle entre  
in to the ordre of chynualry

¶ The fyfthe is in what maner the squyer  
ought to receyue chynualry

¶ The syxthe is of the sygnefaunce of the  
armes longynge to a knyght al by ordre

¶ The seuenth of the custommes that apperteyne  
to a knyght

¶ The eyght is of the honour that oughte  
to be done to a knyght

¶ Thus endeth the table of the book of  
Chynualry

¶ Here after foloweth the mater and tenour of this faid Booke.

And the Fyrft chaptyer faith hou the good Heremyte denyfed to the Efquier the Rule and ordre of Chyualrye.

A Contrey ther was in which it happed that a wyfe knyght whiche longe had mayntened the Ordre of Chyualrye/ And that by the force & nobleffe of his hyghe courage and wyfedom and in auenturyng his body had mayntened warres iuftes & tornayes & in many batailles had had many noble victories & glorious & by caufe he sawe & thought in his corage y<sup>t</sup> he myȝt not long lyue as he which by long tyme had ben by cours of nature nyghe unto his ende/ chaas to hym an heremytage/ For nature faylled in hym by age/ And hadde no power ne vertu to vse armes as he was wonted to do/ Soo that thenue his herytages/ & all his rycheffes he lefte to his children/ and made his habytacion or dwellynge place in a greete wode habondaunt of watres and of grete trees/ and hygh beryng fruytes of dynerse manycrs/ And fledde the world/ by caufe that the febleneffe of his body in the whiche he was by old age fallen/

And that he difhonoured not that/ whiche that in honourable thynges and aventurous hadde ben longe tyme honoured/

The fame knyght thynkyng on the dethe/ remembryth the departyng from this world in to that other/ and alfo thought of the ryght redoubtable sentence of oure lord in the whiche hym behoued to come to the day of Jugement/ In one of the partyes of the fame wode was a fayr medowe/ in whiche was a tree wel laden and charged of fruite in his tyme/ of which the knyght lyued in the forest/ And vnder the fame tree was a fontayne moche fayre and clere/ that arowfed and moysted all the medowe/ And in the fame place was the knyght acustomed to come enery daye for to preye and adoure God Almyghty/ To whome he rendryd thankynge of the honoure that he had done to him in this world alle the dayes of his lyf/ In that time it happed at the entryng of a strong wynter/ that a kynge moche noble/ wyfe and ful of good custommes/ fente for many nobles/ by caufe that he wold hold a grete courte/ And by the grete renomnee that was of this courte/ It happed that a squyer moened hym for to goo thyder/ in entencion that there he shold be made knyght/

¶ Thus as he wente all allone rydyng vppon his palfroy/ It happed/ that for the trauaylle that he had susteyned of rydyng/ he slepte vpon his horse/

¶ In the meane whyle that he rode foo slepyng/ his palfroye yffued oute of the ryght waye/ and entryd in to the forest/ where as was the knygte Heremyte/ And foo longe he wente/ that he came to the fontayne at the fame tyme that the knyght whiche dwellyd in the wode to doo his penaunce was there comen for to

praye vnto God/ and for to despyse the vanytees of this worlde/ lyke as he was acustomed euery day/ whan he sawe the squire come/ he lefte his oroyson/ and satte in the medowe in the shadow of a tree/ And beganne to rede in a lytyl book that he had in his lappe/ And whan the palfroy was come to the fontayne/ he beganne to drynke/ And the squire that slept anone felte that his hors mened not/ and lightly awoke/ And thenne to hym came the knyght whiche was moche old/ and had a grete berde/ longe heer/ and a feble gowne worne and broken for ouer longe werynge/ And by the penaunce that he dayly made was moche discolourd and lene/ And by the teres that he had wepte/ were his eyen moche wasted/ and hadde a regard or countenance of moche hooly lyf/ Eche of them merueylled of other/ For the knyghte whiche hadde ben moche longe in his heremytege/ had fene no man fythe that he had lefte the worlde/ And the squire merueylled hym strongly/ how he was comen in to that place/ Thenne descended the squire fro his palfroy/ and salued the knyght/ And the knyght receyued hym most wyfely/ And after sette them vpon the grasse that one by that other/ And er any of them spak/ eche of them byheld eche others chere/ The knyght that knewe that the squire wold not speke fyrst/ by cause that he wold doo to hym reuerence spak fyrst and said/ Fayr frend what is your corage or entent/ and whyther goo ye/ wherfor be ye comen hyther/ Syre sayde he/ the renommee is sprad by ferre contreyes/ that a kyng moche wyse and noble/ hath commaunded a courte general/ And wylle be maade hym selfe newe knyght/ And after adoube and make other newe knyghtes/ estraunge barons and pryue/ And therefore I goo to this courte for to be adoubed knyght/ But whanne I was a slepe for the traunylle that I haue had of the grete journeyes that I haue made/ my palfroy wente oute of the ryghte way/ and hath brought me vnto this place/ Whanne the knyght herd speke of the knyghthode & chynalrye/ And remembryd hym of thordre of the same/ And of that whiche apperteyneth to a knyght/ he caste out a grete fyghe/ and entryd in a grete thougt remembrynge of the honoure/ in which chynalrye hadde ben so longe mayntened/

¶ In the meane whyle that the knyghte thus thought/ the Esquire demanded of hym/ wherof he was so penyf/

¶ And the knyght answerd to hym/

¶ Fayre sone my thoughte is of the ordre of Knyghthode or Chynalrye/ And of the gretenesse in which a knyght is holden/ in mayntenynge the gretenesse of the honour of chynalry/ Thenne the esquire prayed to the knyght/ that he wold saye to hym thordre and the manere/ wherfore me ought the better to honoure and kepe in highe worshippe hit/ as it ought to be after the ordenaunce of god/

¶ How sone sayd the knyght knowest thou not what is the rule and ordre of

knyghthode/ and I meruaylle how thou darest demaunde chyualrye or knyghthode/ vnto the tyme that thou knowe the ordre/

¶ For noo knyght can loue the ordre/ ne that whiche apperteyneth to his ordre/ but yf he can knowe the defaultes that he dothe ageynst the ordre of chyualry/

Ne no knyght ought to make ony knyghtes/ but yf he hym self knowe thordre.

For a difordynate knyghte is he/ that maketh a knyghte/ and can not shewe the ordre to hym/ ne the customme of chyualry.

¶ In the meane whyle that the knyght sayd these wordes to the esquier/ that demaunded chyualrye/ withoute that he knewe/ what thyng was chyualrye/ The esquier answered and sayde to the knyght/ Syre yf hit be your playfyr/ I byfeche yow/ that ye wylle saye and telle to me the ordre of chyualrye/

For wel me semeth and thynketh that I should lerne hit for the grete defyre/ that I haue therto/ And after my power I shalle enfiewe hit/ yf hit please yow to enfeynge shewe and teche hit me/

¶ Frend sayde the knyght/ the Rule and ordre of chyualrye is wreton in this lytyl booke that I hold here in myn handes in which I rede and am befyr somtyme/ to the ende/ that hit make me remembre or thynke on the grace and bounte/ that god hath gyven and done to me in this world/ by cause that I honoured and mayntened with al my power thordre of chyualrye/ For alle in lyke wyse as chyualrye gyueth to a knyghte all that to hym apperteyneth/ In lyke wyse a knyght ought to gyve alle his forces to honoure chyualrye/

¶ Thenne the knyght delyuered to the esquier the lytyl booke.

¶ And whanne he hadde redde therin/ he vnderstode that the knyght only amonge a thousand perfonen is chofen worthy to haue more noble offyce than alle the thousand/ And he had also vnderstanden by that lytyl booke/ the Rule and ordre of chyualry/ And thenne he remembryd hym a lytyl/ And after sayd/ A fyre bleffyd be ye/ that haue brought me in place and in time/ that I haue knowlege of Chyualrye/ the whiche I haue longe tyme defyred/ withoute that I knewe the noblesse of the ordre/ ne the honoure in whiche oure lord god hath sette alle them that ben in thordre of Chyualrye/

¶ The knight sayd/ Fayre sone I am an old man & feble/ and may not forthon moche longe lyue/ And therfor this lytyl booke that is made for the deuocion/ loyalte/ and the ordinance that a knyght ought to haue in holdynge his ordre/ ye shall bere with yow to the courte where as ye go vnto/ and to shewe to alle them that will be made knyghts/ And whan ye shalle be newe doubred knyght/ and ye shall retorne in to your countrey/ Come ageyne to this place/ And lette me haue knowlege who they be that haue ben maade newe knyghtes/ and shalle haue ben obeyssant to the



doctryne of chyalry/ Thenne the knyght gaf to thesqwire his bleffynge and he took leve of hym/ and tooke the booke moche deuoutely/ And after mounted vpon his palfroy/ and went forth hastely to the courte/ And whan he was comen/ he presented the booke moche wyfely and ordynatly to the noble kyng/ & furthermore he offryd that euery noble man that wold be in thordre of Chyualry myght haue a cople of the sayd booke/ to thend that he myght see & lerne thordre of knyghthode and Chyualrye/

¶ Here endeth the book of thordre of Chyualry/ whiche book is translated out of Frenshe into Englyshe at a requeste of a gentyl and noble esquire by me/ William Caxton dwellynge in Westmynstre beyde london in the most best wyfe that god hath suffred me/ and accordynge to the cople that the sayd squyer delyuerd to me/ whiche book is not requysyte to euery comyn man to haue/ but to noble gentylmen that by their vertu entende to come & entre in to the noble ordre of chyualry/ the whiche in these late dayes hath ben vsed accordyng to this booke here to fore wretton but forgotten/ and the xcerfitees of chyualry/ not used/ honoured/ ne exercefed/ as hit hath ben in auneynt tyme/ at whiche tyme the noble actes of the knyghtes of Englund that vsed Chyualry were renommed thurgh the vnyuersal world/ As for to speke to fore thyncarnacion of Jesu Chryste/ where were there euer ony lyke to brenius and belynus that from the grete Brytagne now called Englund vnto Rome & ferre beyonde conquered many Royaumes and londes/ whos noble actes remayn in thold hystories of the Romayns/ And syth the Incarnacion of oure lord/ byhold that noble king of Brytagne king Arthur/ with all the noble knyghtes of the round table/ whos noble actes and noble chyualry of his knyghtes occupye soo many large volumes/ that is a world/ or as thing incredyble to byleue/ O ye knyghtes of Englund where is the custome and vsage of noble chyualry that was vsed in tho dayes/ what do ye now/ but go to the baynes & playe atte dyse/ And some not wel aduysed/ vse not honest and good rule ageyn alle ordre of knyghthode/ leue this/ leue it and redde the noble volumes of faynt graal ofancelot/ of galaad/ of Trystram/ of perfe forest/ of percyaual/ of gawayn/ & many mo/ Ther shalle ye see manhode/ curtosy/ & gentylness/ And loke in latter dayes of the noble actes syth the cōquest/ as in kyng Rychard dayes euer du Lyon/ Edward the fyrste/ and the thyrd/ and his noble sones/ Syre Robert Knolles/ Syr Johan Chaūdos/ and Syre gualtier Manny/ rede froissart/ And also behold that vycorious and noble kyng harry the fyfthe/ and the captayns vnder hym his noble bretheren/ Therle of Salysbury Montagu/ and many other whoos names shyne gloryously by their vertuous noblesse & actes that they did in thonour of thordre of chyualry/ Allas what do ye/ but sleep & take ease/ and are al dyfordred fro chyualry/ I wold demaunde a question yf I shold not displease/ how many knyghtes ben there now in



Englond that haue thuse and thexcercyfe of a knyght that is to wete that he knoweth his hors/ & his hors hym that is to faye/ he beyng eredy at a poynt to hane al thyng that longeth to a knight/ an hors that is accordyng and broken after his hand/ his armures and harnoy's mete and fyttyng/ & fo forth/ *et cetera*/ I suppoſe and a due ſerche ſhold be made/ there ſhold be many founden that lacke/ the more pyte is/ I wold it pleaſyd our fouerayn Lord that twyes or threys in a year/ or at the leaſt ones he wold do crye Juſtes of peés/ to thend that euery knyght ſhold haue hors and harneys/ and alſo the uſe and craft of a knyght/ and alſo to tornoye one ageynſt one/ or ij againſt ij/ And the beſt to haue a prys/ a dyamond or jewel/ ſuche as ſhold pleaſe the prynce/ This ſhold cauſe gentylmen to reſorte to thauncyent cuſtomes of chyualry to grete fame and renōmee/ And alſo to be alwey redy to ſerue theyr prynce whan he ſhalle calle them/ or haue nede/ Thenne late euery man that is come of noble blood/ and entendeth to come to the noble ordre of chyualry/ read this lytyl book/ and doo thereafter/ in kepyng the lore and commaundements therin com- pryſed/ And thenne I doubt not he ſhall atteyne to thordre of chyualry/ *et cetera*.

And thus this lytyl book I preſente to my redoubted naturel and moſt dradde fouerayne lord kyng Rycharde kyng of Englond and of Fraunce/ to thend that he commaunde this book to be had and redde vnto other yong lordes knyghtes and gentylmen within this royaume/ that the noble ordre of chyualry be hereafter better uſed & honoured than hit hath ben in late dayes paſſed/ And herin he ſhalle do a noble & vertuous dede/ and I ſhalle pray almyghty god for his long lyf & prosperous wel- fare/ & that he may haue vyc-tory of all his enemyes/ & after this ſhort & tranſitory lyf to haue euerlaſtyng lyf in heuen/ where as is Joye and blyſſe/ world without ende/ Amen/

### III. THE BUKE OF THE GOVERNANCE OF PRINCES.

This very popular work is a translation of the "Secretum Secretorum," falsely attributed to Aristotle. Its popularity was so great that not less than nine English translations and six French translations are known. It is probable that Sir Gilbert Hay made his version from one of the French translations current in the Fifteenth Century.

IN now adverting to SIR GILBERT HAY, the Translator of the “*ORDERE OF KNIGHTHOOD*,” and of other Works, from the French, it is matter of regret that we possess no very certain information respecting him. Some of the uncertainty which prevails in regard to his lineage arises from the circumstance that the name of Gilbert, in the family of Errol, with whom we may presume he was nearly related, was of very common occurrence. The Hays of Errol, the chief of the name in Scotland, appear in the public Records as Hereditary Constables of Scotland before the end of the Twelfth Century. Without further entering upon their Genealogy, as exhibited in Douglas and Wood’s *Peerage of Scotland*, vol. i. page 544, &c., and in similar works, it may briefly be noticed that, in the course of the Fifteenth Century—

I. Sir Thomas Hay of Errol, Constable of Scotland, died in the year 1406. He married in 1372, Elizabeth third daughter of King Robert II., by his first wife Elizabeth Mure; and had two sons, Sir William, who succeeded, and Gilbert Hay, who is designed of Dronlaw; also three daughters, the youngest of whom, Alicia, married Sir William Hay of Locharret.<sup>1</sup>

II. Sir William Hay of Errol, who succeeded in 1406, died in 1436. By his wife Margaret, daughter of Sir Patrick Gray of Broxmouth, he had two sons, Gilbert, and William Hay of Urry, in the county of Kincardine.

III. Gilbert Hay, eldest son of Sir William, was one of the hostages sent to England in 1412, and again in 1424, for the ransom of King

<sup>1</sup> In Maidment’s *Analecta Scotica*, vol. ii. p. 1, is a curious Indenture betwixt Sir William the Hay, Knight, Lorde of the Nauchtane, and Alan of Kynnarde Lord of that ilke, and Dame Mary of Murray his wife, for the marriage of their children, dated 7th December 1420.

James the First, who had been held in captivity for eighteen years. On the last occasion he is styled "*Gilbertus Primogenitus et Hæres Willielmi Constabularii Scotiæ*," his annual revenue being estimated equal to 800 marks; and at that time "*Gilbert of the Haye, askyth conduct for 3 servants*." (Rymer's *Fœdera*, vol. x. p. 327). In 1426 he had a safe conduct. He died in England soon after 1426, leaving, by his wife Alicia, daughter of Sir William Hay of Yester, two sons, William and Gilbert.

IV. Sir William Hay succeeded his grandfather in 1436, and was created Earl of Errol in the year 1452-3. He married Beatrix Douglas, daughter of James third Lord Dalkeith. His brother Gilbert, who succeeded his uncle William Hay of Urry, had a charter of the lands of Urry, in the county of Kincardine, 12th August 1467; and died before September 1487. The Earl of Errol, who died about 1460, was succeeded by his eldest son,

V. Nicholas, second Earl of Errol. He died without issue in 1470, and was succeeded by his brother,

VI. William, third Earl of Errol, who survived till 1506.

This brief view of the Hays of Errol, during the Fifteenth Century, may serve to guide our conjectures in regard to Sir Gilbert Hay. That he was born about the commencement of that century, we are warranted to assume. There is no evidence of any of the younger sons in the Errol family, at this period, having had the honour of Knighthood; and therefore it may be conjectured that he was the son of Sir William Hay of Loch-arret, one of whose daughters, Jane, was married to Sir Alexander Home of Dunglas, who accompanied the Scottish forces under the Earl of Douglas to France, and who lost his life with the Earl at the Battle of Verneuil, 17th August 1424. It is certain, at least, that Gilbert Hay received a liberal education, and he appears to have prosecuted his studies at the University of St Andrews, which was founded in the year 1411. This

we ascertain from the “Acta Facult. Art. Univers. S. Andreae,” where the name “Gylbertus Hay,” occurs among the *Determinants*, or Bachelors of Arts, in the year 1418. In the following year, “Gilbertus de Haya, Magister,” is included in the higher degree among the *Licentiates*, or Masters of Arts. One of his fellow students was William Turnbull, who afterwards became successively Doctor of Laws, Archdean of St Andrews, Keeper of the Privy Seal, and Bishop of Glasgow; and who, about three years before his death, so honourably distinguished himself by founding the College of Glasgow, in the year 1452-3.

After taking his Master's degree at St Andrews, Gilbert Hay proceeded to France, but whether it may have been to complete his education, or that he was sent on any special mission, must be left to conjecture.<sup>1</sup> It might have been, that like so many of the younger sons in Scottish families of rank, at an early as well as in more recent times, he had gone abroad to push his fortunes; and thus, like Quentin Durward, when first addressing Louis XI., he might have said,—“I am ignorant whom I may have the honour to address, but I am indifferent who knows that I am a cadet of Scotland; and that I come to seek my fortune in France, or elsewhere, after the custom of my countrymen.” It will be seen that he styles himself “Gilbert of the Haye, Knycht, Master in Arts, and Bachelor in Decreis,”—titles expressive of academical distinctions; and also “Chamberlain umquhile to the maist worthy King Charles of France.” Dr Mackenzie, overlooking the obvious meaning of these words in the position of *umquhile*, instead of “late Chamberlain to the King,” made him “Chamberlain to Charles VI., King of France.”

<sup>1</sup> At a latter period, among the *Determinants* at St Andrews, in 1449, we find “Gilbertus Hay, cujus bursa, viij<sup>s</sup>. vj<sup>d</sup>.;” and again “M. Gilbertus Hay,” as having taken his degree as a *Licentiate* in 1451. But this obviously could not have been Sir Gilbert Hay. In the “Compot. Magist. Roberti Pantre receptoris facultatis arcium anni [M.CCCC.]LII. datum iiii<sup>o</sup> die Decembris,” at the end of a long list of contributions is this entry—“Item, per Magistrum Gilbertum Hay, xxv<sup>s</sup>. Debitor Thomas Hay licentiatu, frater ejusdem Gilberti.” The name of Thomas Hay stands first in the list of *Licentiates* in 1452-3.

But that Monarch began his reign in 1380, and died in 1422, probably before Hay had set his foot in France. His son, Charles VII., ascended the throne in 1422, and survived till 1461. Sir Walter Scott, in "Quentin Durward," chapter v., has given a very graphic account of the Scottish Archer Guard, which was instituted by Charles VI., and consisted of a select number of the Scottish Nation, supplied from the superabundant population of their native country. It is no improbable conjecture, therefore, that Gilbert Hay may have been one of their number, and like the imaginary character in the work of fiction referred to, have thus been brought under the special notice of the French King, and in this manner obtained the patronage of Charles VII. Another event that may have contributed to his holding an official appointment in the Royal Household, was the alliance between Margaret, eldest daughter of James I. of Scotland, and the Dauphin of France. This took place in July 1436, when she was only twelve years of age; and she was attended by a number of persons of rank, some of whom remained in her service. Be this as it may, and without attempting to conjecture on what occasion Hay received the honour of Knighthood, we know, from a passage to be afterwards mentioned, that he resided in France during a period of twenty-four years; and he may have returned to his native country soon after the death of the youthful Princess. She died of a broken heart in August 1445, or sixteen years before her husband, whose character is so ably depicted by Scott, had succeeded to the throne under the title of Louis XI.

After Sir Gilbert Hay's return to Scotland, we find him residing at Roslin Castle with Sir William Saintclair, third Earl of Orkney, (a title which he resigned, in 1456, for the Earldom of Caithness)—a nobleman of great influence and wealth, who had accompanied the Princess Margaret to France in 1436. He was twice married, his first wife being Lady Margaret Douglas, daughter of Archibald fourth Earl of Douglas; and he lived in such a kingly state, that we are told, his Lady "had serving her 75 gentlewomen, whereof 53 were daughters to noblemen, all cloathed in velvets and silks, with their chains of

gold, and other pertinents; together with 200 rideing gentlemen, who accompanied her in all her journeys. She had carried before her when she went to Edinburgh, if it was darke, 80 lighted torches. Her lodging was att the foot of the Blackfryer Wynde: so that, in a word, none matched her in all the country, save the Queen's Majesty."<sup>1</sup> We are further told of this "Prince," William Earl of Orkney, that—"In his house he was royally served in gold and silver vessels, in most princely manner; for the Lord Dirletone was his Master Household, the Lord Borthwick was his Cup-bearer, and the Lord Fleming his Carver, under whom, in time of their absence, was the Laird of Drumlanrig, surnamed Stewart, the Laird of Drumelzier, surnamed Tweedie, and the Laird of Calder, surnamed Sandilands. He had his halls and chambers richly hung with embroidered hangings," &c. In 1446, he founded the Collegiate Church of Roslin, that beautiful specimen of architecture, the ruins of which still excite so much admiration under the popular designation of Roslin Chapel. It was at the request of this nobleman that he undertook the translations which are contained in the present volume, and which bear the date of 1456. Sir Gilbert Hay, like some of the persons here named, was probably connected with this nobleman, as in the genealogy of that family, the fifth of the nine daughters of Henry second Earl of Orkney, is said to have married a Hay Earl of Errol.

There is still preserved a curious document entitled "The Inventar of the Goods of Alexander de Sutherland of Dumbethe," whose daughter Marjory was the Countess of Caithness and Orkney.<sup>2</sup> It includes his Testament, and bears to have been made at Roslin, the castle of his son-in-law, on the 15th November 1456, "in the presence of ane hie and mighti Lord William Earl of Caithnes and Orkney, Lord Saintclair, &c., SIR GILBERT THE HAYE, Sir Henry Atkinson, Mr Thomas Thurberndson (or Thornebrande), Public Notar, &c., with dyvers uthirs." At the end of his numerous legacies and bequests, there is added, "Item, I

<sup>1</sup> Genealogie of the Sainteclaires of Rosslyn, by Father Richard Augustin Hay, p. 26. Edin. 1835, 4to.

<sup>2</sup> Lord Hailes's Additional Case of the Countess of Sutherland, pp. 110, 128.

gif and leive my sylar [silver] colar to *Sir Gilbert the Haye*, and he to say for my soul ten Psalters.”<sup>1</sup>

The long residence of Sir Gilbert Hay in France rendered him familiar not only with the language, but with the current literature of the country. This may have suggested to him, upon his return to Scotland, the propriety of employing himself in translating some of the more remarkable productions of French literature, for the benefit or amusement of his friends. A fortunate discovery of an old Manuscript volume at Taymouth Castle, and the liberality of the Noble Proprietor in communicating it, brought to light another and a more important undertaking which Sir Gilbert Hay had accomplished, by rendering the Metrical Romance of ALEXANDER THE GREAT into Scottish Verse, at the request of Thomas first Lord Erskine, (properly second Earl of Mar, of the name of Erskine,) who succeeded his father in 1453, and died in 1494. The Work extends to upwards of 20,000 lines; but the imperfect state of the Manuscript, which exhibits an evidently inaccurate copy of the translation, added to its great extent, may possibly keep it from ever being printed entire. But some obscure lines, introduced by one of the transcribers, at the close of the volume, contains the information already alluded to, of its having been translated at the request “of the Lord Erskine, by SIR GILBERT THE HAY,” and of his having spent twenty-four years in the service of the King of France.<sup>2</sup>

How long Sir Gilbert Hay may have survived can only be conjectured. The Taymouth MS. is transcribed from another copy which had apparently been written in the year 1493; and the mode in which the Translator is alluded to, indicates that he had been dead for several years. This serves to corroborate the mention of his name among the deceased Scottish Poets who are celebrated by Dunbar in his “Lament for the Death of the Makaris.”<sup>3</sup>

NORTON HALL, *January* 1847.

<sup>1</sup> Genealogie of the Saintclaires of Rosslyn, p. 91-98.

<sup>2</sup> “Extracts from The Buik of King Alexander the Conquerour, a Manuscript in the Library at Taymouth Castle.” (1831). 4to. Privately printed by the Secretary of the Bannatyne Club.

<sup>3</sup> See *supra*, page 1.





The Duke  
of  
The Order of Knyghthood,  
Translated  
by Gilbert of the Hage knyght.





## PROLOGUS.



**A**T the honour and the reuerence of God Almightie his glore and louyng of his prouidence, the quhilk is fouerane lord and fyre de toutes choses, of all thingis in heuyn and in erde, we begyn here **TIE BUKE OF THE ORDRE OF KNYCHTHEDE**: ffor to schaw, how be the semblaunce of the hye almychty prince of hevin, quhilk has dominacioun and feignoury apone the vij planetis of the heuyn,—the quhilkis seuin planetis makis all the cours of the heuyn, and gouernis the influences celestiales, and has powere apone the ordinancis of all erdely corporale thingis; and to schaw, that as kingis and princis has dominacioun and feignoury here apone all knyghtis, so fuld knyghtis haue dominacioun and feignourye subordinate of the princis and lordis behalue, be semblaunce of lyk like figure, apone the small peple, to gouerne, reugle, and defend thame in all thair necessiteis: The quhilk Buke is deuidit in fere parties, as fall efterwart appere be the declaracioun of the chapitres efter folowand.

### HERE FOLOWIS THE DECLARACIOUN OF THE RUBRIKIS EFTIR THE PARTIES OF THE BUKE.

The Fyrst chapitre is, How a bachelere Squyere of honoure passit till a grete fемblee of Lordis, at a Kingis crownyng, in entencioun to tak the Ordere of Knychthede, and how he forvayit, and willit in a wildernefs

quhare thare was ane alde Knycht duelland in ane hermytage, that had tane him fra the world, to lyue in contemplacioun of Almychty God, to mend his lyf, and mak gude end, etc.; And how the worthy anciene Knycht techit the Squyere the poyntis of honour and propereteis pertenand to the faid Ordre, etc.

Quhat the secund chapitre contenis, fequitur.—

The Secound chapitre is, How the Bachelere quhilk fuld refflaue that hye Ordre, how he fuld frst lere the pointis and the propereteis of the Ordre, before that he tak it, in the begynnyng.

Quhat the thrid chapitre contenis.—

The Thrid chapitre contenis, All the faid properteis of the noble Ordre and office of Knychthede, as the Knycht deuifis.

Quhat the ferde chapitre contenis.—

The Ferde chapitre contenis, The forme of the examinacioun how the Bachelere Squyere fuld be examynit, be the faderis of the Ordre, before or he refflauit the faid Ordre.

Quhat the fyft chapitre contenis.—

The Fyft chapitre contenis, How the Bacheler Squyer fuld refflaue the noble Ordre, and the forme and manere tharof, and of the procefs of the making of Knychtis be ordre.

Quhat the fext chapitre contenis.—

The Sext chapitre contenis, The poyntis of the takenyngis of the blaoun of the signis and feremons custumable to be maid in geving of the faid Ordre, and all be ordre.

Quhat the fevynt chapitre contenis.—

The Sevynt chapitre contenis, The gude thewis, vertues, and custumes that pertenis to the Knychtis that honourably wald manetene the forefaid Ordre of Knychthede.


Quhat the auchtand chapitre contenis.—

The Auchtand chapitre contenis, How the faid Ordre fuld be haldyn at honour, and quhat honoure fuld be done to thame that beris the faid Ordre, and has optenyit it with honoure.



## HERE BEGYNNYS

### THE FIRST CHAPITRE OF THE BUKE.

 HE Autoure of this Buke reherfis, How it befell in a contree quhare a worthy, wyfe, ancienne Knycht, that lang tyme had bene in the exerciffoun of honourable weris, the quhilk, be the nobleffe and the force of his noble and hie curage, throu grete wifedome and hye gouernaunce, had auenturit his perfone to purfue and manetene iuftis, tournaymentis, and weris, and throu his gude fortune and prowefs, had optenynt grete honour and glore, and victorius loving: And efter all this, as courfe of nature gevis till all mankynde, and othir creaturis that in this erde lyf beris, he, confiderand that this lyf mycht nocht langfumly endure, bot it behovit nedely tak ane end; for to make gude end, and concludioun to godwart, and to lyve out of the ficht of tribulacioun and vexacioun of the world, and to be at his deuocioun in contemplacioun of his Creatour: For he fawe that God had gevin him largely of his grace, fufficiandly of worldly honoure and glore; and that nature in him was fa faillid throu febilnefs, that he had nouthir force, na vertu, na powere to welde armes as he was wount; and had deuifit and departit his landis, gudis, and heritagis till his barnis, and ordanyt for all his thingis fynablie, and chefit to mak his habitacioun in a thik wod of a

wildernefs, in a faire haulch, incloft within wateris, and grete treis bath of fruytis and of diuers naturis, and of herbes, fa that he was content to flee the fycht and the repaire of the warld : Sa that nane that had fene him fa worthily, honeftly, and honourably, had euir hidertillis manetenyt fa worthy and hye Ordere in all worfchip, but lak or difhoneftee of his cors, fuld fe him in his failit elde, for fault of powere of naturall ftrenth, in fyk febilnefs that he mycht nocht oure him felf to gouerne his perfone in fyk worfchip of honeftee as he was wount, that filth of elde fchamyt him nocht, quhill he had ȝeldit to God and nature his naturale dewiteis : And als, that the vexacioun of the warld gert him nocht abftrak his inclinacioun of contemplacioun and deuocioun fra the contynuale remembraunce that he was determynit in his hert to have of the glorious paffioun of Crift, the quhilk he traiftit, fuld be a targe betuix him and the inmy of mankynde, in the day of the dredefull iugement, to fauf him fra the terrible paynis of hell. And as he was walkand a day in ane herbare allane, in his deuocioun, in a thik bufk of the wod, quhare there was a grete tree in the myddis, chargit full of fair fruytis in the fefoun, the quhilkis he gaderit and held to refrefch him with be tymes : And in that herbare, vnder the faide fruyte tree, thare was a faire well of water of noble nature, quhilk in diuers ftryndis paff throu the herber till othir gardynnis and preaux, till watere thame in fomere for more gudely growth ; in the quhilk herbare the noble Knycht was cuftumyt to mak his dayly repaire ; and thare in his contemplacioun, he maid his fecrete orifoun, zeldand gracie and lovingis to Almychty God, the makare of the mekle honour and worfchip that he had grantit him in this warld, euer-mare day of his lyf, to contynew in fik deuocioun and contemplacioun perpetualy.

And fa befell that in the famyn tyme, befell a grete ftormy wyntere, in the quhilk a worthy King had fett and ordanyt a grete afsemblee of Lorais and Knychtis and worthy men, for hie, grete, and honourable actis to be done, in the quhilkis mony ȝong bachelere fquieris propofit thame to be maid knychtis of that worthy Kingis hand : And fa befell that ane of the lordis fonis of that contree, quhilk had fett his entent and purpofe

to tak the Ordre of Knychthede at the said affëmblee ; and as it hapnyt him to pas throu that contree quhare the noble anciene Knycht had maid his habitacioun ; And forthy that the said Squire quhilk was<sup>b</sup> ferre trauailit, for irknes of trauale and waking to cum to the femblee, he slepit apoun his palfray, and wauerit fra his folk out of the hye way, sa that he become properly in the samyn forest and wilderneys quhare the Knycht was induelland ; and to the samyn fontayn, in the herbere thare, quhare the Knycht was at his contemplacioun, in the samyn tyme come [the palfray] thare to drink at the well. And als sone as that the Knycht sawe in fyk a kynde, fik ane honourable man, he left his contemplacioun, and tuke out a Buke of his bosum and began to rede. And sone quhen the palfepray put down his hede in the well for to drynk, the Squiere began to wakyn of his slepe, and wist nocht quhare he was becommyn, and than rais vp the worthy anciene Knycht, and comit till him to spere of his effere ; the quhilk quhen the zong Squiere saw sa hare and alde, with a lang berde, and langar fyde hyngand hare, quhite as the snawe, with a fyde gown, alde and bare of wolfe, and euill farand, with mony holis ryvin and rent, for grete age of wering, and for the grete waking and deuocioun and penitence that he had tane till him in that desert, and the greting that he maid for his trespas of zouthede, he was worthin rycht lene, pale and wan, with hevy chere, and holl eyne, sa that be femblance his behalding was lyke to be as of a haly man and of godly lyf. Sa that grete maruail had thai ilkane of othir, ffor sen the Knycht hed left the warld, to duell thare in that desert, he had nocht sene na man in all that tyme. And the zong Squyere had mare grete maruail, how he was hapnyt thare, and of the grete maruailoufs maner of the worthy man ; quhilk be his feris and port femyt till have bene a man of grete valoure : And with that he lichtit down of his palfepray, and salust the noble Knycht, quhilk zeldit him agayne his reuerence and reslaüt him graciously, and gert him fytt down in the herbere, and reyne his horse, and rest him ; and lang tyme beheld him in the visage, to se gif he wold aucht say. Bot the Squyere, quhylk maruailit mekle of the efferis of the Knycht, for the grete worthynes that him thocht apperit

in his vifage, and maneris, he deferrit till him to moue firft ſpeche, as to do him reuerence for honour and age. And thus the worthy Knycht ſpak firft, ſayand, Faire frende, quhat is the cauſe of ſoure cummyng here in this wildernes? And fra quhyn ar ge cummyng, and quhare wald ge be? And than anſuerd the gong Bachelere, ſayand, Certes Sir, thare is a grete renoun gangand in ferre contreis of a grete aſſemblee, and rycht honourable, that ſuld be maid in this land be ane of the maift worthy Kingis that is in the world: quhare grete multitude of honourable and worthy men ſuld aſſemble, for honourable actis to be done, and thare ſuld the ſaid King mak mony new knychtis, be cauſe that he him ſelf has entencioun to be maid knycht thare, in the ſamyn tyme; and thus for honour of the worthy Prince and of his new knycthede, I and otheris drawis togedir to ſe thai honourable actis, and, God willand, to be maid knycht of his hand thare. And be caus that I tuke grete journeis be the way cummand, my pallefray, throu his foft paſſing, gave me curage to flepe, as man fordouerit, and ſa bade behynd my company, and wanderit ſa in this wilderneſs, vnwittand quhare, quhill my hors, in this haulch, heldit to drynk. Than ar ge, ſaid the worthy Knycht rycht welcum here.

Bot quhen the noble worthy man herd him ſpeke of the hye and noble Ordere of Knycthede, and of the propereteis that till it appertenis, he gave a fare fob, with a grete ſiche, that vneſs mycht he ſpeke lang tyme eftir; rememberand of the grete honoure that he had bene in, manetend the faide Ordre of ſa lang tyme. And quhen the Squyere ſaw him fall in fyk a thoct, be manere of ane extaſy, he ſperit at him, Quhat movit him to muſe ſa mekle on his wordis? And than the worthy anciene Knycht anſuerd him, ſayand, That his thoct was on the hye and worthy Ordre of Knycthede that he had ſpoken of, and on the grete charge that a knycht vndergais quhen he vndertakis that noble and worſchipfull Ordre of Knycthede. And than ſaid the ſaid Squiere, That gif he coud oucht teche him of the poyntis that mycht pertene to the ſaid Ordere, for the honour and reuerence of God, that he wald teche him. And with that the ſaid Knycht blenkit vp, ſayand, O faire ſone, how art thou ſa bald to



fett thee to tak that forenamyt Ordere bot first thou knew the poyntis belangand the gouernaunce and manetenaunce of it, and the maner how it fuld be kepit, gouernyt, and manetenyt in honoure and worfchip, as efferis, eftir the ordinaunce of God: ffor thare fuld nane be fa hardy to tak that hye honourable Ordre bot he war first worthy be the ficht of a prince thare till. And fyne that coud the poyntis and the artielis that to the faid Ordre appertenis, and to knaw bath the meritis and the prowefs of the Ordre; and rycht fa the defaultis that a knycht may mak till his Ordre; nathare fuld na knycht mak ane othir bot first he himself coud thai poyntis, techingis, and documentis, to teche thame to the vassall or bachelere, that he thocht to mak a knycht of: ffor he is misfordanyt and vnworthy knycht that makis knychtis nocht knawand the propereteis of the faid Ordre, to teche to thame that he gevis the Ordre till the custumys and documentis that till it appertenis. And then faid the Squyre, Faire fader, sen it is fa that as I traist ge knaw the propereteis and custumes of the faid Ordre, that ge wald, of your gudelynes, teche me and informe of the documentis and propereteis belangand to the faid Ordre of Knychthede; ffor I haue gude hope in God, that for the traist that I haue thairto, I fulde lere besily and wele all the perfeccioun of the faid Ordre.

And than anfuerd the Knycht, sayand, Faire sone, sen it is fa that thou has fa gude will to lere the reuglis and the documentis belangand the faid Ordre, I fall len thé a lytill Buke quharein all the reuglis and the ordynaunce of all the poyntis and documentis that pertenis to the faid Ordre ar writin; in the quhilk Buke, I rede wele oft, and takis consolatioun, of the mekle honoure, worfchippis, and worthynes that to the faid Ordre appertenis, and of the grete grace that God hes gevin me in this erde to be fa happy till haue gouernyt fa, but lak, the faid Ordre, that all my grace and gude auenture throw it I hadand rycht fa I honourit it, and did all my powere to manetene it, and kepe it in worfchip, but repruf; for rycht as Knycht, be his Ordre, takis bath of God and man honoure, worfchip, and warldly prouffit, rycht fa he is behaldyn till gouerne, kepe, and manetene his Ordre in all honoure, worfchip, and reuerence vndefoulit.

And than delyuerit the Knycht the Buke to the Bachelere ; in the quhilk quhen he had red a lytill fpace, he hevit vp his handis to the hebyn, and lovit Almychti God that had gevin him the grace to cum that way, in the tyme that he was fa wele fortunyt to haue knaulage of the poyntis, techingis, and properteis of the faid Ordre, and reuglis that till it appertenit, the quhilk I have lang tyme mekle defyrit to knawe. And than faid the Knycht, Faire sone, thou fall tak this Buke with thé to the Court, for fen I am bath alde and wayke, and may nocht trauaill to schaw the reuglis, and documentis, and propereteis of the faid Ordre to thame that defyris thame, that ar with the King, thou fall geve the copy of this faid Buke till all men that defyris it ; and thou fall hecht me, quhen thou art doubbit Knycht, thou fall cum this way agayne this, and tell me quhat Knychtis falbe maid thare, and all the manere of thair making, and how the King and the new Knychtis takis in thank this Buke of the reuglis and documentis of the faid Ordre ; and quha askis the copy of it.

And thus tuke the Bachelere his leve at the Knycht, and the Knycht his benedictioun, and fa lap on his horse, and passit on, quhill he met with his menzé ; and fa to the Kingis palace ; and did his devoyr in gouvernement of his perfone rycht worthily, and gave the copy till all maner of noble man that wald defyre till have it : the quhilk Buke the King lovit mekle, and prifit, and all the lordis, and held it rycht dere.



## SECUNDUM CAPITULUM.

HERE FOLOWIS THE SECUND CHAPITRE, THAT SPEKIS OF THE POYNTIS OF  
THE ORDRE THAT A BACHELERE SQUIERE SULD LERE, OR HE TAK THE  
FORENAMYT ORDRE.

**I**N the tyme that cheritee, leautee, justice, and veritee was  
failit in the world, than began crueltee, vnlautee, injure and  
falfetee : and than was errour and distrublaunce in the world ;  
in the quhilk world God had maid man to duelle to trowe  
in him, serue him, honoure him, loue him, and dout him : Bot first  
quhen despising of justice come in the world, and than was syk myfreugle  
and misgouernaunce in the world amang the peple for fault of justice, that  
for to gere the reugle of gude gouernaunce cum agayn with force and drede  
of awe, the peple gert chefs a Man amang a thousand, the quhilk was maist  
wife, maist stark and sturdy, and best of gouernaunce, maist godlyke, and full  
of grete leautee, and of maist noblefs, maist curageus, and best techit in ver-  
tues ; and ay of ilke thowfand of the peple thare was syk a man chosyn  
to be chiftane of the laue, and to gouerne thame, and be thaire ledare : And  
syne thai inquerit and foucht quhat beste was maist worthy, maist stark and  
sturdy, and maist swift rynnand, and maist hable to mannis service, and  
behoue, and thareto was chosyn the Horfe ; for the maist worthy and con-  
uenable and best rynnand, and maist hable for mannis service ; and  
that hors was ordanyt to that chose Man to ryde upon ; and effir the Hors  
the Knycht, ane of his namys, that in Franche is callit Cheualier, that is  
to say, Hors man, and be the tothir significacioun, that is callit Miles ; that

cummys of this foresaid caus, that he was in thai tymes a man chosyn be the prince and the peple of ilke thousand men, the worthiest to be thair Chiftane and Gouvernour in were, and thaire Protectour in tyme of pes. And thus quhen he was in thai tymes chosyn amang a thousand, ane of maist vertu, and worthiest to be a gouvernour of the laue; and syne the maist worthy and noble beste of the world chosin to bere him, that he suld nocht ga on fut: syne eftir ordaynyt thai that the maist noble and worthy armoure suld be deuist and maid to thai Knychtis to kepe thair perfouns in hele fra strakis of thair inmyeis, and fra the dede; and thare was he enarmyt and sett upon the hors and maid Chiftane and Gouvernour of a thousand perfouns vnder him; and thus was Knychthede first ordanyt and maid. And thar fore all Knychtis suld think apon thair worthy and noble begynnyng, and the propereteis and causis thar of; and sett him sa that he haue als noble a curage in him self as suld effere to the Noble Ordre, that he ressauiis in virtueis, and in gude thewis, and worthynes of condiciouns, sa that his worthy condiciouns and vertewis accorde to the begynnyng that is sa noble; ffor and he do the contrair, he is inmy till his Ordre, and fyk men suld nocht be ressauiit to the Ordre that ar inmyes tharetill. Na suld nane be maid Knychtis that had contrarius condiciouns to that worthy and noble Ordre: he suld haue lufe and drede in him till God, and till his Prince, agaisn haterent and despising; and rycht as he suld lufe and drede God, and his Lord and Prince, sa suld he ger him self be dred and lustit of his folk, bathe be nobleis of curage, and gude thewis, and gude custumes, thinkand apon the hye honoure and worschip that is gevin till him, that is sa hye and sa noble ane office, and of sik worschip, that the condiciouns, and the nobleis of the Ordre, suld be accordand togeder: Sa that throu the grete honour of his electioun, first, that be the prince and the peple, is chosin amang a thousand for the maist worthy, and syne the maist noble and worthy armouris put on him, and syne the maist noble and worthy beste that was in the world gevin and ordanyt him to ryde on, and otheris to gang on fut befyde him; than aucht he wele to lufe and drede God, and his Prince that sendis him that

hye honour and worſchip; and ſyne he aw wele to mak fyk cauſe throu nobleſ of curage and gude cuſtumes, that he be luſt and dred of the peple; ſa that be luſe he conqueſt charitee, and be drede he conqueſt lautee and juſtice: And thus all Knycht ſuld haue in him thir foure thingis, that is to ſay, charitee and gude thewis, lautee and juſtice, and ſuld exceede otheris in nobleſ of vertues as he does in nobleſ of honouris. And alſua, in famekle as man is mare worthy, mare curageus, and vertuouſ, and mare wit and vnderſtanding has na womman, and of mair ſtark nature, in famekle is he better na womman, or ellis nature war contrary till it ſelf; that bountee and beautee of curage ſuld folowe bountee, and beautee, and nobleſ of cors; and thus ſen a man is mare liable till haue mare noble curage, and to be better na womman, in famekle is he mare enclynit to be tempit to vice na is the womman, ffor he is mare hardy vndertakare, bathe in gude and euill, opynly; and in famekle has he mare meryt till abſtene him fra vicis na has the womman, that is of wayke nature: and tharfore ilke man ſuld be war that wald enter in the foreſaid Ordre; and wit wele firſt quhat he dois, ffor he takis thare a grete honoure, maryte with a grete feruitute; that is to ſay, a grete thrillage that he mon reſſaue with the Ordre, to be thrall to the condiciouns, propereteis, and cuſtumes that appertenis to the ſaid Ordre, and to the frendis of the ſaid Ordre: ffor quhy, that in famekle that a man has mare noble creacioun and begynning, and mare has of honour, in famekle is he mare thrall, and bounde to be gude and agreable to God, and till him that dois him that honoure. And gif he be of wikkit and euill lyf of tyranny and crimynous lyfing, he is contrarius and inymy of the Ordre, and rebellour to the commandementis of honour. For the Ordre of Knychthede, be the cauſ that it is maid and ordanyt for, is ſa noble of it ſelf, that the Princeis war nocht anerly content, and the peple to ches the maiſt noble man of ligny, and to geue him the maiſt noble armouris, and ſyne fett him on the maiſt noble and curageus beſte for mannis vſe. Bot ſen thai ordanyt him to be a lorde: Bot quhat vnderſtandis thou redare be a lorde? A man is nocht a lord ſuppoſ he haue neuer ſa mekle of warldly gudis: bot he is a lord that has feignoury

and juridiçioun vpon other men, to gouerne thame, and hald law and iustice apon thame quhen thai trespas. In the quhilk lordschip there is sa mekle nobles, and in feruitude there is sa mekle subjeçioun, bondage, and thrillage, that grete difference is betuene, and than suld there be alsmeke difference in the personis, as thare is difference betuix the twa estatis: For and a man tak the Ordere of Knychthede, and he be villaine of his condiciouns, and wykkit of lyf, he dois grete injure to all his subjeçtes that he has vnder him in gouernaunce, that ar gude folk and fymple, and mekle feruis punycioun for cruell and wickit lyf that tyrane lordis ar of, to the peple, makis tham mare worthy to be bondis bound, na to be lordis of the peple of God, off the quhilkis thai mon gelde a strayte compt a day, quhilk efferis to the Prince to punys, be the counsale of thame that gude and worthy Knychtis ar, ffor vnworthy war, that thai war callit Knychtis, and here the name and the honoure of that hye Ordre that wyrkis in the contrair, destroyand and vndoand the peple of God, that thai ar chofin be eleçioun, and oblist to defend, and for that caus has thair lordschippis to gouerne the peple of God: ffor nocht anerly the chefing and eleçioun to the Ordre, na the noble hors, na armouris, na gouernaunce, na lordschip, thame thocht nocht anerly, was sufficiand to the worthynes of that noble and worchipfull Ordre till hald it at honour; bot thai ordanyt him a Squier, and a varlet Page to be euer contynualy at his bidding and seruice in all placis thare he war, to tak kepe till him,—the Squiar to gang with him at his bidding, the Page to kepe his Hors. And ordanyt the peple to labour the ground, to graith lyfing for the Knychtis and Nobles that war thair gouernouris and proteçtouris, and to thair hors and seruandis; the quhilkis was excusit to nocht laboure, bot to rest thame euer betuix dedis of armes and actis honourable, at hunting and hauking, and othir disportis, and to gouerne and kepe passibles the labouraris, and sauf thame fra fors and wrang, sa that clerkis mycht pefably study in sciencis, men of kirk vake in Goddis seruice, merchandis in thair marchandice, and othir craftis wirkand at lordis deuifs. And thus quhen clerkis studyis in sciencis, how men suld be techit

to knawe, lufe, and ferue God, and doubt, and to geue gude enfample of doctrine to the lawit peple to rycht fa do, for the honour and reuerence of Almychtie God in deuocioun and gude lyf. Rycht fa apon the tothir part, quhen Knychtis ar maid be Princis, thai fuld sett thame with gude virtues and gude enfamplis and noblefs of curage, and othir wayis gif nede war be force of armes to manetene, gouerne and defend the finall peple in all iustice and equitee, in lufe and drede both of God and of the Prince as is before recomptit, be the quhilkis thai fuld throu lufe haue contynuale charitee amang tham, and be the drede thai fuld stand awe to do oucht ilkane till othir wrang, or wikkitnefs; and here atour as the clerkis techis thair feoleris to the feulis of sciencis of clergy, fa fuld a gude Knycht teche his barnis the noblefs of the poyntis and propereteis of chyualrie; and that fuld be done in thair gouthede: And first and formaft a Knycht fuld lere his sone to be doctryned in virtues, and syne fuld he be doctrynyt and techit to ryding in his gouthede, or ellis he fall neuer be gude rydare; and ay as he cummys till elde, that he lere to gouerne hors and armouris; and that he be feruand to sum lord, and vse him in armes lang or he tak the Ordre, ffor vnworthy war he fuld be a lord or a maister that knew neuer quhat it is to be a feruand, ffor he may neuer wele tak na knawe the fuetenes that it is to be the lord, bot gif he had sum knaulage of the fournefs that it is, and payne to a gude bert, to be ane vnderlout or a feruand. And tharfore war he neuer fa grete a lordis sone appertenand to be lord, he war the better that in gouthede sum lord that he feruit to kerue before him, to ferue in chaumer, till arme a lord, till ourefee his hors, that thai war wele gouernyt and grathit, to haunt armouris, to ryn a spere, to excercise wapnis, and othir habiliteis of honour quhilk appertenis to noblefs, and namely, thai fuld be techit and doctrynyt be a Knycht thay gong lordis sonis that thocht to be knychtis, ffor rycht as it war nocht femand till a gong man that wald lere to be a man of craft, fuld lere at ane othir that war nocht of the craft, fa is it vnsemant that lordis sonis that wald be in the maist noble Ordre of Knychthede fuld sett thame to lere the documents and propereteis of the Ordre of Knychthede, bot at thame that war expert in the knaulage of virtues and



gude thewis honourable that to the said Ordre apperteins ; the quhilkis ar vnknawable till ignoraunt and vnworthy perfonis ; ffor the grete nobleis of the said Ordre may nocht ferd at keping of hors na iustis na tournaymentis, na git to haunt na duell with lordis, na knychtis in company, to pas in weris na in bataillis. Bot it war rycht expedient that thare war deuifit, and ordanyt be the Prince, scolis of doctrynyng and teching of the noble poyntis and properteis that efferis to that hye and worthy Ordre till gong lordis barnis that war lykly to cum to perfectioun. And that the knowlage thar of ware writtin in bukis be wys men of knaulage, that knewe and had experience tharof, fa that ignorant gong lordis barnis mycht first lere the science be study and speculacioun, and fyne efter thai mycht, quhen thai come eldar, lere the practik of the Ordre, be conuerfacioun, as to pas to diuers iustis and tournaymentis, to diuers realmes, in diuers voyagis and battaillis, fa mycht thai haue the pratyk with the science ; ffor vile thing is, to bere office or ordre, and nocht to knawe the gouernaunce tharof throu wilfull ignorance ; ffor war nocht the sculis of clergy, mony errouris and ignorauncis war in the world mare na thare is. Bot fen thare is na sculis of cheualrye, quhat maruail is thouch thare be mony Knychtis vnwytt ; ffor war all Knychtis and clerkis but errour, than wald thai be till all the laue of the world a gude myroure, and than fuld ilkane drede to do wrangis and injuris till othir : And fen thir tua thingis gouernis and manetenis all this world—the tane the Spiritualitee, the tother the Temporalitee ; and thare is fa mony sculis in fere contreis of sciencis of clergy, and nocht ane that men wate of the nobil Ordre of Cheualrye, than ar the gouernouris and manetenouris of the said Ordre, to blame in thair awin profit and honour, quhare fa grete nede is, to be fa negligent.

Quharfor the Autour of this Buke prayis and reueris, and mekely makis supplicacioun to the Magestee Ryall, and till all the company of the Nobleis and Chyualrye of the Realme, that thai assemble thame togidder, and mak reformacioun of this grete fault that is maid to the Noble Ordre, and the grete wrang that is done till it, in the fault of doctrine and teching of the poyntis and propereteis of Nobleffe, etc.





### TERTIUM CAPITULUM.

HOW SEN THE DOCTOURE HAS DECLARIT IN SUM PART THE POYNTIS OF  
THE ORDRE WITH THE PROPERETEIS AND CONDICIOUNS,—NOW LYKIS IT  
HIM TO SPEKE OF THE OFFICE THAT FOLLOWIS THE SAID ORDRE :—



HAT is to fay, to quhat purpos it was ordanyt—to quhat fyne—and quhat entencioun : And how gif Knychtis vſs nocht thair office, thai ar contrarius to thair Ordre, and to the beginning of thair awin making : ffor the quhilk caus he is nocht veray Knycht in dede, suppos he bere the name ; ffor ſik Knychtis ar mare villayns na is outhir ſmyth, wrycht, or maſoun, that dois thair craft, as thai ar techit, and tharefor to ſchaw the poyntis of the Ordre is grete meryt to thame that wate it nocht : the quhilkis he declaris here efterwart ; and firſt and formaſt, Knychthede was ordanyt to manetene and defend Haly Kirk, and the Faith, for the quhilk God, the Fader of Hevyn, ſend his Sone in this world, to tak in him our humanitee, fleſchly inumbrit, and incarnate in the glorious Virgyne Mary, his fueſte moder, be the joyfull meſſage brocht till hir be the angel Gabriel ; and fyne for our fakis, and to fynde vs of the origynale fyn, and to geve vs eternale lyf, tuke dede and paſſioun here, with grete diſpiſing vilaynous, to geue vs enſample and informacioun how we ſuld reule our lyfing here : Quhilk ordanyt all writtis for our teching and doctrine ; and all his werkis and dedis here, he did for our enſample and enformyng, to multiply his faith. And thus, rycht as he has choſin to growe and manetene his fayth, the worthi and wys clerkis to hald ſcolis, and ilkane to teche othir be the

haly wryttis of prophecies and of lawis aganis the inymyes of the Faith : Rycht fa the hye glorious God chefit Knychtis to be his campions, fa that the unworthy myflowaris and rebellouris agaynis his faith mycht be throu thame chafflit, be force of arnes to vencufs and ourecum his inymyes, the quhilkis every day forfs thame at thair powar to put down the fayth of Haly Kirk, and thir Knychtis that thus oceupis thame in the defenfe of his rychtis ar callit his Knychtis of Honour in this warld, and in the tothir, that defendis the Haly Kirk and the Cristyn Faith, quhilk is oure faule hele and falvacoun. And therefore Knychtis that has faith and baptesme in him, and ufis nocht the vertues and properteis of the faith, ar contrarius till otheris that kepis the faith, evyn as a man that God hes gevin till refoun, and discrecioun, and he dois evyn the contrary. Thus he that has faith, and kepis it nocht, is contrarius till himself, for he wald be fauf, and gais nocht the hye gate till his falvacoun : ffor quhy, his will discordis with his witt, and ledis it the way of mystreuth, that is agayne his falvacoun, and ledis him to the way of eternale dampnacioun ; and fyk men takis the office and ordre, mare to be prifit and honourit in this warld, na for any prouffit that thai think to do to God, na to thair Prince that gave thame the office. Bot the maist noble officeris and ordres in this erd ar offiee and ordre of Clerkis and of Knychtis, and the best lufe in this erde is ay betuix thame ; and tharfore rycht as Clergy was nocht ordanyt to be agayn the Ordre of Knychthede, bot to honoure it, and thame that worthily beris it, fa fuld Knychtis nocht be aganis the haly ordre and office of Clergy, to manetene worfchip and defend it, aganis the rebellouris and euill willaris of the Kirk, that are callit Sonis of Iniquitee, as thai ar oblist in taking of the said Ordre of Knychthede : ffor a man is nocht anerly oblist to lufe his ordre, bot he is oblist with that to lufe thame that be othir ordres vnder his awin lord ; for to lufe his ordre, and nocht to lufe the caus that his ordre is ordanyt for ; ffor fyk lufe is nocht ordere lyke, ffor God has ordanyt nane ordre vnder him to be contrair till ane othir ; and as to that thare is ordres of religious that few of thame lufis ane othir, and git lufis well thair awin ordre ; bot that is nocht the rycht ordre of lufe and charitee, that fuld be

in religious : And rycht fa a Knycht fuld nocht famekle lufe his awin ordre, that he myslufe othere ordres, ffor that war aganis God, and gude faith ; ffor the Ordre of Knychthede is fa hye, that quhen a King makis a knycht, he fulde mak him lord and governour of grete landis and contreis, efter his worthines, and all Knychtis fuld think that there is a Lord and fyre aboue all knychtis, ffor the honour of quham thai ar all made Knychtis for to do his will, and serue him fyrst, and fyne thair temporale lordis.

Item, the Emperour aw to be Knycht, in significance that he is Lord and fyre of all Knychtis in temporalities : And becaus that the Emperour may nocht mak na gouerne all Knychtis, thare was ordanyt Kingis, to be subordinate persons, next efter Emperouris, to gouerne realmes and contreis the quhilkis fuld alflua be knychtis, fa that thai may mak knychtis, ffor na man may mak knychtis bot he be Knycht before, faussand the Pape : alflua all kingis fuld have vnder thame Dukkis and Princis, Erllis and Vicountes, and Vauvaflouris and Barouns ; and vnder the Barouns Knychtis of a schelde, the quhilkis fuld gouerne thame be the ordynance of the Barouns that ar in the hyare degree of Knychthede, before namyt : And that gerris he [him] multiply knychtis in takenyng that na King, bot he may na can gouerne all the generalitee of Knychtis in erd, ffor thare is nouthir Emperoure, na King, that can, na may in his regne gouerne all his subditis but help of his Knychtis : bot the King of Glore can wele allane but othir power, na of his awin vertu and majestie, can and may gouerne and reugle all this erde, and all the hevin, at his awin plesauce, the quhilk is ane anerly God allane in Trinitee and Vnitee ; and tharfor wald he nocht that ony Knycht allane mycht mak a knycht that fuld gouerne all the knychtis of this world bot he allane ; and tharfore ordanyt he in this world mony of Knychtis to be, that his Magestee may the better be knawin, and that Kingis and Princis fuld mak officeris vnder thame of Knychtis. And forthy dois a King or a Prince grete wrang to the Ordre of Knychthede quhen he makis othir fereffis, baillies, or prouostis of othir lawlyar men na knychtis ; ffor than ar Kingis and Princis caus of the abusoun of the

Ordre of Knychthede, quhilk was ordanyt for ilk caus : ffor that Ordre was ordanyt to be substitute till Princis and Kingis, apoun the gouernement of the peple, as maist worthy and maist honourable for ilk gouernaunce of small peple ; and aboue thame Dukis, Erllis, and Barouns ; and aboue thai Kingis and Princis ; and aboue Princis and Kingis allenerlye Emperouris and Papis. And thus fuld the warld be gouvernyt be commoun reugle of gouernance, fauffand Kingis that ar priuilegit or prescribit in thaire power imperiale : and thus Knychthede is the hyest temporale Ordre that is in the warld ; but nocht the hiest office : ffor Kingis and Emperouris is nocht Ordre, bot it is office ; be the quhilk office thai precell aboue all othir officis of temporalitee, as Dukis, Countes, Marquis, Vauuafour, Baroun, and Knychtis ; and suppos, of all officis of honourabilitee, the Knychtis office be the lawast office of dignitee vnder Imperiale or Ryale magestee, neuertheles the Ordre is hyest and maist honourable ; ffor quhy, that all Emperouris and Kingis aw to bere that Ordre, or ellis thair dignitee is nocht perfyte, ffor ellis may thai mak na Knychtis. And be honourabilitee of the Ordre of Knychthede grete honour is ordanyt be the lawis to do to Knychtis, and be nobleis of honour that is put till him, he fuld haue nobleis of vertues, and worthyness in his curage ; be the quhilk nobleis of curage he fuld be less inclynit till all wikkiteis, and all viciis of barat, and trechery, and othir villain condicions, na ony othir persone.

The office allsua of Knychthede aw to defend his naturale Lord, and manetene him ; ffor a King is bot a man allane but his men ; and but tham thare may na King gouerne, na deffend his peple, na git nane othir Lord, ffor thai ar bot synglere persons ; and thus, gif ony man be aganis the Magestee or othir Lordis of the temporalitee, the Knychtis fuld help him to defend and manetene his rychtis. Bot commonly ane euill wikkit Knycht takis party contrair with a Kingis subditis agayne himself, ffor he wald haue his Lord put down, that he mycht haue sum part of the lordship ; bot than wirkis he agayne his awin ordre, and office that he is ordaynit for ; that is ane, the faith of Jhesu Crist ; ane othir, his natural

Lord ; the third, the peple in thair richtis : ffor the Knychtis ar adettit to manetene and defend iustice ; ffor rycht as a juge has powar be his office to juge and geue a sentence, rycht fa has he poware to kepe his jugementis fra fors and fra wrang and violence, in excercisioun and in execu-cioun of his jugement and sentence. And becaus that till jugement of caus pertenis wele wifdome and discrecioun of Clergy to know the lawis, it is a noble thing quhen Knychthede and Clergy is assemblit togedir, fa that Knychtis war clerkis and wele letterit men, fa that thai war the mare sufficiand to be jugis be the knaulage of science of lawis, ffor than war thare na man mare worthy na hable till to be a juge, na a Knycht clerk : ffor bot science of Clergy to know the lawis, thare is na man worthy to bere office of iustice. Knychtis fuld be wele ryddin, and in gouthede lere to be wele ryddin, on destrellis and courferis, till haunte iustis and tournaymentis, to hald Table Round, to hunt and hauk at hert and hynde, daa and raa, bere and baare, loup and lyoun, and all sik honourable plefauncis, and fa mayntenand the office and the Ordre of Knychthede worthily : And as all thir propereteis before said pertenis till a Knycht, as to the habilnes of his corps, rycht fa is thare othir propereteis pertenant to the faule ; as iustice, force, prudence, and temperaunce, charitee and veritee, lautee and humilitee, faith, esperaunce, subtilitee, agilitee, and with all othir vertues touchand to wifdome, appertenis till him, as to the faule ; and forthy, when a Knycht has all strenthis and habiliteis that appertenis to the corps, and has nocht thame that appertenis to the faule, he is nocht verray Knicht, bot is contrarius to the Ordre, and inmy of Knichthede : ffor than it war lyke that Knychthede war contrarius to the faule behufe ; the quhilk is fals, ffor the principale caus of the Ordre is to the manetenaunce of the Cristyn faith, and of all vertues, and inmy to viciis.

Item, Office of Knychtis is to manetene and gouerne landis and policy, and to defend thame ; ffor the raddour and the drede that the peple has of the Knychtis, thai byde apoun thair craftis and labouragis, and grathis lyfing for the Lordis, for dout to be vndone, destroyit, and desertit ; and thus ar the Kingis dred for the Knychtis. And thare, fais the Doctour, that a

fals Knycht, that will nocht help to defend his King and his Lord naturale, is lyke faith bot gude charitable workis, or Knychthede tume and idill bot office, or heretike aganis the faith. And thus a fals Knycht that is vntrewe, that dois nocht the bidding of his Prince, and is contrarius till his biddingis and opyniouns, dois grete wrang to the Knychtis that fechtis to the dede for iustice, and for the faith, and for his Prince, and his naturale Lord, and is worthy to be punyft vterly : ffor thare is na Ordre na office that is maid bot it may be vnmaid, or ellis Goddis mycht war bot fmall ; and than, fen the Ordre of Knychthede was ordanyt be God Almychty, and gouernyt and manetenyt be thame that beris the said Ordre, gif thai that fuld gouerne the said Ordre, and manetene it, misgouernys it, and dois the contraire, the Ordre is lytill behaldyn to thame, ffor thai vndo the Ordre. And thus the wikkit King vndo is nocht anerly the Ordere of Knychthede in himself, bot alflua he vndo is it in his Knychtis quhen he gerris thame do aganis the Ordre, outhir be euill enfample that he gevis thame, doand thingis that ar aganis the said Ordre, or be flattery that thai mak to thair wikkit maister, and fals fuggestioun to ger thame be lufit of him, knowand that he is euill fett and will redily trow euill talis. And all thus gif it be euill done, to gerr a Knycht be misgouernyt, and myffarne throu euill gouernaunce. It is mekle were done to misgouerne mony Knychtis, as thir wikkit princis dois, that all the charge of the misgouernaunce of all the Knychtis of his realme is be his default and negligence, or that thai be fa wikkit in thame felf, that thai geve him vnworthy counsale, to do apon his subjectis extorfiouns, be wikkitnefs of tyrannye, or of barate or trechery, trefone to thair naturale lordis, or vnleautee till his subditis, be force of thair wikkit curage ; and than is fyk a Prince mekle to prife and to love, that knawis fyk trychouris, and trompouris and vnworthy traytouris, that beris waste name of Knychthede, that wald counsale him, and tyce him to forfett and vndo the worthy and noble Ordre of Knychthede, that he has fa honourably tane, and worthily hydertillis has manetenyt ; mekle honour and worfchip is in his curage of the Prince that fa dois, and mekle fuld be lufit with thame that beris the Ordre worthily, quhen he takis fik vengeance of



the inmyes of the Ordre, that throu thair wikkit counsale wald corrumpe his noble curage.

Item, the Order of Knychthede standis in the corage, and nocht in the corflage, ffor ellis war the Ordre litill worth; ffor quhy? A lytill perfone may quhilum throu habilee of corps oure cum a mekle, and tak him, and enprifone him. Bot a thoufand men, fuppos thai be neuer fa fark, may nocht oure cum na vencus a gude Knychtis curage. And thus is the Ordre of Knychthede mare worthily in the curage na in the corflage, ffor ellis war nocht that the Knychthede accordit better to the body na to the faule. And be that, the vnworthy cowardis Knychtis that fleis in bataillis fra thair lordis ar nocht worthy to be callit Knychtis, na to bere the honour that to worthy knychtis efferis, ffor thai drede mare the diftroublaunce and malefs of thair corflage, na the honoure and worfchip of thair curage that appertenis to the Ordre of Knychthede of rycht. And thus noblefs of curage is better pertenant to Knychtis na is force of corflage, or ellis fuerenes and cowardife in mannis perfone fuld be of the propereteis of the Ordre. And hardynes and largefs fuld be contrarius till it, and that war mekle vnrefone; bot be all gude way of ordere, quhen a gude Knycht is oure fett with oure grete powar, and lefle has of help and of faloufchip to fupple him, in fa mekle fuld he haue mare hye curage and mare force of fpirit, to oure cum all his aduerfaris; and gif he be oure thrawin, till manetene the poyntis and propereteis of the worthy Ordre of Knychthede, than has he optenyt the honour and the los of the worfchipfull reward and meryt of iuftice, that deis for the defenfis of the rycht, and manetenaunce of the worfchipfull and meritable poyntis of the Ordre, as he that deis for lufe and leautee, and honoure of the noble Ordre that he was ordanyt to. For the wife man fairs, That Knychthede and hardyneffe may neuer langfumly dwell togider bot wifedome and wife difcrecion; ffor quhare na wifdome na difcrecione reftis, how fuld thare be knaualage of honoure. Na, how fuld that perfone difcerne betuix honorable and difhonorable aēt or vndertaking of worfchip, quhare wifdome is away, ffor wifdome will never mare mak fault till his honoure. And

forthly, is it signifyt till all Knychtis of honour, that a Knycht may neuer be hardy, na haue the vertues that to Knychthede fuld pertene, bot he haue wisedome in him; na thare is na man that may fa mekle honour do till his Ordre of Knychthede, as to stand to the vtterest with stark curage for the rycht fermely, and neuer consent to leue his lord; na his rychtwife actioun to dee tharfore; and treuly that mon be reuglit with witt and refoun, and nocht be foly na ignoraunce; ffor quhen foly and ignoraunce is with the Ordere of Knychthede, wit and refone, knaulage and diferecioun, ar flemyt thairfra; ffor wisedome, refoun, and diferecioun ar the ledaris and gouernouris of Cheualrye bathe in Knycht, King, and Emperoure, and but wisedome the Order is peruertit; ffor impossible thing it is, that foly and ignoraunce gouerne that worthy Ordre. And than mon it on nede force be gouernyt be wisedome, and thus is it, that fen the Ordre is reuglit be witt and wisedome, than fuld all gude Knychtis pres them to be wyfe, and fett tharon all thair hert and mynde; the quhilk makis Knycht fa curageus, that he doubtis nocht the dede, in regarde of honoure and his rychtwife cause, that he may lufe and honour his Ordre, to sauf bathe faule and honour, in the contrair of foly and ignoraunce.

Item, Office of Knychthede is to mantene and defend wedowis, maidenis, faderles and moderles barnis, and pore miserable perfouns and piteable, and to help the wayke agayne the stark, and the pure agayne the riche; ffor ofttymes fik folk ar be mare stark na thai pelit and derobbit, and thaire gudis tane, and put to destruccion and pouertie, for fault of powere and defence. And becaus all fik dedis is wikkitnes, crueltee, and tyranny, tharfore is the Ordre of Knychthede ordanyt, as in that poynt amang the lave, to gaynstand. And gif a Knycht himself be the manetenar or doare of thir thingis, he is vnworthy to bere the Ordre for his wikkitnes. And rycht as God has gevin to the Knycht pithe, hardynes, and hye curage, rycht fa has he gevin him pitee in hert, to haue merci of the pure that gretis on him; askand help and confort for traist that thai haue in thame of help. And thus



fuld a Knycht haue gude ficht to the miferable perfouns, gude eris to here thame, and gude mynde to think on thame, that pitoufly cryis apoun him for help and confort. And he that has nocht thir vertues, is nocht verray Knicht, na fuld nocht be comptit as ane of the Ordere of Knychthede. Alfua, and the office of Knichthede, that fa mekle is lufit and prefit and honourit, war till derub and destroy the pore folk and all fik peaceable perfouns, and till defaue wedowis, that has na defence bot God and the Office of Knychthede, and till myfgouerue in thair gudis and heritagis, and diflaue the faderles and moderles barnis, and all thing that war falsate, barate, wikkitnes and trechery, war poyntis of the faid office, and the office war alfmekle honourit for euill dedis, and wickit lyfing, as it is now for gude dedis, thare fuld ma prefs to tak the faid Ordre and office na thare dois now; ffor be caufe that the Ordre is founded apoun lautee, curtaify, liberalitee, lufe, and pitee, many of thaume that beris the faid Ordre irkis tharof in the warld that now is.

For the office of Knychthede fuld have fark place in gouernaunce, and he fuld be wele horfit, and haue power of men to kepe the contree and the Kingis wayis, all pilgrymes, trauailouris, merchandis, labouraris, and fuld haue the iurifdictioun of iufice in citeis and townis; and quhen nede war, to afsemble the folk for the prouffit of the commountee; and quhen perilis war apperand in the landis, to byrn myfal houfis, and destroye perilous paflagis, ger hag woddis, and byg and mak reparacioun of euill biggit placis, castellis, and wallit townis and fortreflis, and kepe and defend all gudely perfouns; chaftyfe and punyfe all mifdoaris and wikkit cruell perfouns; ffor and the contrary of thir gude poyntis war approprit to the Ordre, than all gude gouernance wald faile, and na man wald be feur; ffor the office is foundit ay on gude and prouffitable werkis that ar fpede full to the commoun prouffit, and to gaynftand all thame that settis thame for the diftrublaunce of the pore peple, and hyndering of the commoun prouffit, and to put down euill and wikkit men, and to fauour, nurife, and manetene gude peple: ffor rycht as the hewing ax is ordanyt to cutt doun

treis that hynderis labouragis of landis, and cartis and chariotis and merchandices to passe through the forestis, sa is the fuerd of Knychthede ordant to kutt away and destroye the wickkit vnworthy wedis and ronnis of thornis of euill men that lettis labouraris, merchandis, and trauallouris to trauale throu the warld, quhilk is as a forest and wildernes quhen it is not wele redde; off the quhilk euill men suld be wedit out be Knychtis, keparis of the lawe, that gude men mycht lyve in lee; and he that is a Knycht, and dois nocht this, bot dois evyn the contrary, suld be tane be the Prince, or be othir worthy, faithfull, and honourable Knychtis, and put till dede; ffor quhen a Knycht is a revare, or a thef, or a traytour or a murtherar, or a Lollard, scismatike or heretike, or in fyk termys opinly knawin and approuit, than is he vnworthy for to lyve, bot to be punyft in example of otheris that defoulis that maist noble and worthy Ordre, and abusit it aganis the poyntis and the propereteis of the Ordre; ffor it war better to fyk a Knycht to gelde him selfe to justice to be punyft, with mortall punyeion, na to lyve in sik misordinate lyf for to vndo himself, and otheris mony, quhilk lesse euill war that he war vndone allane, and lesse charge till his faule: ffor gif a knyght or a lord haue all thir forenamyt viciis in him or any part of thame, and wald punyfe otheris, and will nocht punyfe himself, that is nocht the rycht way of justice; ffor gude justice begynnys at it selfe, and fyne at othir men, ffor grete lak is to reprove and correct otheris in that, that he is foulare smyttit him self; quhilk gif he will nocht do, othir Knychtis suld do for honoure of thair Ordre, till bald it euir in honoure and worschip, as wele efferis it to be. And all Knychtis that fauouris fyk cruell dedis, and gerris nocht punyfe thame, thai ar foule in the dede as the doaris of thame; ffor fyk men ar nocht verray Knychtis, bot feigned beris the Ordre, and dois nocht the office; ffor rycht as a Knycht had a hurt in ane of his handis, that hurt is mare nere and dere, to the laue of his othir membris, na it is to me or ane othir man, and erar efferis till him to sett remede tharein. And rycht sa, gif a Knycht mysfougurnis him in fyk kynde that he be othir thef, or traytour, revar, or murderar, it appertenis mare till othir knyghtis to sett thare in remede, na it dois

till otheris that ar na knychtis; ffor all knychtis ar, and fuld be as a cors. And thare ffore, knychtis has mare wite of the myfgouernaunce of othir knychtis na ony othir man has, and mare dishonoure allsua na men that ar na knychtis; ffor it is thair default, fen the correictoun efferis to the Order and to the Office; ffor quhy, he is inyny to the Ordre that sa gouernys: And than fuld it wele efferre to the Order to punyfe thair inynyres. Quharefore, thou that art a Knycht, and will correk otheris defaultis, correk thine awin faultis fyrst: ffor a traytour, thef, or revare Knycht, he is allsua thef, traytour, and revare till his Order that revis at the worschip and the honoure that appertenis till it, mare na to reve othir mennis gudis; ffor he that stelis or revis honour fra ony perfone, bringis him hame schame and dishonoure and euill renoun; quhilkis honoure passis all riches. Quhat difference is thare, to gude vnderstanding, till a traytour that betraisis his awin Lord naturale. or his castell, or his wyf, or his douchter, or his eldest sone, or slais his counsaile and murderis thame, or sik dedis dois, in regard of him that euer was lele and trewe in all thir thingis, and deis for his Lord in bataill place. And allsua quhen a Knycht defendis ane othir that is falsse and traytoure till his Prince or his naturale Lord, and will nocht thole him cum to justice, nor na punycione to be done apon him, he is were na he that did the dede: and the Ordre of Knychthede is dishonourit in his perfone, that manetenis, and will nocht bring to justice a falsse traytour; and vnworthy war that he had justice in keping.

Ane othir poynt of the Office of the Knychthede is, to accuse traytouris aganis his prince, or otheris that it efferis, and till appelle thame of bataill, and feicht wyth thame: And office of traytour is, to deny his trefone, and hyde it, and cover it, quhill he may, and eschewe all prufis tharof; and thus ar the twa curagis wele contrarius togidder, that neuer curage of traytour mycht ourcum ane noble curage of a trew Knycht; bot gif it be throw pride or furquidy, that is callit oure presumptuouse in himself: the quhilk God tholes quhilom be punyft in bataill place. Bot the curage of a lele Knycht, that for a lele cause debatis, may nocht be oure cummyne, bot gif it be for

fum fyn agaynis the Ordre of Knychthede : ffor gif a Knycht wald reve fra the fmall peple the gude that God has gevin thame, and geve it till otheris that he aw nocht to, that war agayne the Office of Knychthede, to tak fra laware na himfelf outhir moble gudis or poffeffiouns, and hald it as heretage till him, nocht gevand, na reftorand agayn ; he may be lyknyt to the wolf that the lord gave the fchepe to kepe to, as till a familiar faa ; or he may be lyknyt till a fule lorde that left his faire wyf in keping till a gong traytour knycht ; or he that left his ftark caftell and his gudis till a bitter curatous knycht, vntrew knycht ; and thus is he mekle to wyte that gevis his caftell, or his wyf, or his fchepe, in fyk gouernaunce ; or how ane othir fuld traift his gouernaunce in him that gouernis nocht wele himfelf ? ffor thir ar thingis that men fuld nocht put in mifgouernaunce of fule men, his faire wyf, his caftell, and his moble gudis ; ffor commonly fyk men that begylis thair lordis may neuer be reformyt na redreffit till lautee, na till honour of Knychthede.

Item, Ane othir poynt of the Office of Knychthede is, to hald his armouris cleine and faire, and wele at poynt, and to fe wele to the gouernaunce of his horfe, and nocht to play thame at playes of dice, and of tabilles, and othir licht playis, quhilkis ar nocht contenyt in the poyntis of the Ordre : ffor it is forbedyn in the lawis to mak ony ath contrary to the Ordre of Knychthede, na to the Office ; and he that puttis doune the principale thingis quhare with the Ordre and Office is haldyn at honoure and worfchip, throw lycht playes or uthir wayis, he honouris nocht wele his Ordre ; ffor Knycht in weris, but horfe and barnais, is lytill prefit ; and fen it is fa, that God and man acordit in the poyntis of the Ordre of Knychthede that na falfe aythis fuld be tharein, na in thame that gouernis the faid Ordre, fuld than nane be.

Item, Lordis na Knychtis fuld nocht brek the ath of mariage throw mifordynate lechery, ffor that is a poynt that difcordis with the poyntis of the Ordre ; ffor thare is thre gree of chaftitee, the quhilkis all honourable perfouns ar behaldin till, that is, ane in mariage, ane in wedowhede, and ane in maidynhede that is callit virginitee ; of quhilk

the Haly Writt biddis thame that may nocht lyve chafte, mary thame, and fyne kepe thair maryage; ffor gif thai do nocht, and thai brek mariage, that brekis thair aithe to godwart, the quhilk is agayn the Ordre and Office of Knychthede; ffor chaftee is vertu, and mifordanyt lechery is vice: And thus fen all vertu folowis the Ordre, and all vice difcordis with it, it fyttis wele that princis, lordis, and knychtis kepe honour in that poynt, and namely, nocht to forffet to thair mariage.

Item, Justice and Knychthede acordis togeder, and justice and mariage, bresing and othir difordinate lechery difcordis with justice; and thus Knychthede and difordanyt lechery difcordis, as apperis be the lawis of Haly Kirk, quhilkis efferis prelatiſ to correct: And thus gif a prince, or a lord, or a knycht brekis mariage, he is mare to blame na ony of lawer degree; ffor the hyar degree the gretter fault, and mare to be punyſt in all exceſſis of vertu.

Item, Ane othir poynt of Knychthede is, that a Knycht fuld be meke and full of clemence, and nocht prydy, na preſumptuouſe, na orguillouſe; ffor oft tymes of pryde and orguille and preſumpcione cummys injure and diſcenſione; ffor orguille is contrary to juſtice, and inmy to concord; and tharfore, thare fuld na Knycht be hautayn, na feir, na prydefull, na preſumptuouſe, bot euer with mekenes, and clemence, and humilitee, be ſymple as a may amang peple, and in his inmyes preſence be as lyone rampand; ffor quhat ever he be, that be full of pryde and preſumptuouſnes, amang vertuous men is repute nocht, for thai ar contrarius to pes and concorde, and pes and concorde ar contrarius to juſtice. And ſa is pride aganis the poyntis of the Ordre. And humilitee is the rute of the ſtedfaſtnes of Knychthede; ffor ſchortly to ſay, Knychthede acordis till all vertu and juſtice, and all thingis that ar contrariouſe to virtu and juſtice ar contrariouſe to the Ordere and Office of Knychthede: ffor Knychthede fuld defend all injuris and wrangis, all pilleries, wrang, weris, and tribulaciouns, and fuld hald the peple in all juſtice, equitee, veritee, and lautee, pes and debonairetee, and outſched the wikkit fra the gude peple

pefable ; quhilkis, gif thai do nocht, bot dois the contrarye in thair gouernaunce, thai ar contrarius to thair Ordere, and worthy to be punyft. Bot thare is nane that all knawis, na all may punyfe, bot the Emperoure, the quhilk ordanyt Knychthede fpirituale, to kepe iuftice, ordinare, be reugle vertuoufe, in pes and concorde, and iuftice rigoroufe, that is, the Ordre of Knychthede, quhilk fuld on force compell euill men, and of wikkit lyf, to defift and ceffe fra thair wikkitneffe, and punyfe thame tharfore : And thus is thare Knychtis of pes and concorde amorousfe, and be reugle of iuftice, to mak gud reugle and gracious concorde and gouernaunce in the peple ; and alfiua Knychtis of the iuftice rigoroufe, ordanyt to compelle be fors of armes all tyrannis, traytouris, and all othir myfdoaris, and cruell tormentouris of the haly labouraris, kirk men, merchandis, and trauallouris, to ceffe and defift fra thair wikkitneffe. The quhilkis Knychtis fuld be full of vertues, and gude lyf, to geue otheris enfample.



## QUARTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE EXAMINACIOUN OF THE SQUYER, WHILK  
SULD ENTER IN THE ORDER NEWLY OF KNYCHTHEDE.



AYAND, That he suld be first examynyt be ane alde Knycht that knewe and lufit wele the said Order atoure all thing, next to God: ffor thare is mony Princis that rekkis nocht quhat maner of condicioun na of lyf his Knichtis be, sa that he haue grete number of Knychtis in his company. Bot it suld nocht be sa: ffor Knychthede takis na hede to multitude bot to nobleffe of cheualrye, and of curage, and of gude thewis, that we haue before spokyn of; and tharefore, gif he that is examynour lufys better multitude, na nobleffe of curage and of vertu, he is nocht worthy to be examynoure of Squyeris, bot suld be reprovit and punyft be the Prince of Knychthede, of his defoulyng of the Order of Knychthede: and first and foremast it suld be sperit, Gif he trowis, lufis, and doubtis God? but quihlk poynt is na man worthy till nane order of Nobleffe. Item, Gif he dredis the defaultis to do, that dishonouris the Order? and thus Squier, but lufe and but drede to do mys, is unworthy to the Ordre. And gif he takis it agayne thir propereteis and condiciouns, he wenis he takis honour till him, bot he takis dishonour; ffor a Squyer but nobleffe is nocht worthy to sa hye honour, as to the worthy honour of Knychthede; na git in the weris of his prince or otheris, but horse, armouris, and sik men, ar nocht habil to wyn honour in armes,



ffor men may nocht mare cruelly destroye the noble Order of Knychthede, na till haue ane vnworthy examynoure of the Squier that suld enter in the said Ordre ; ffor gif he admytt to the Ordre a man of vnworthy curage, that is destruccioone of the Ordre ; and suld a Squier examyne himself first, and think on the mony noble propereteis and condiciouns of the Ordre, to think in him self gif he war worthy, or he put him to the examinacioune. Rycht as Scholaris examynit to be Prestis or greid in scholis, suld nocht sett thame thar fore, bot thai fand thame worthy tharfore, ffor dout thai war repellit, or ellis defoulit thair greis ; rycht fa suld Bachelere Squieris in the examinacioune of the Order of Knychthede, ffor he suld nocht alflua ask the Ordre that he wald eftir deffoule be his euill thewis. And alflua Lordis that ar fa informyt, that thai will mak sik men Knychtis, thai do aganis the poyntis of the Ordre, and chargis thair consciences ; ffor men knawis nocht nobleffe of curage in fair wordis, bot in worthy werkis : Na nocht in faire clething, ffor oft tymes vnder a faire habyte may be a full false hert, full of barate, trechery, and trayfoune ; na he takis him nocht be his faire harnais, na his faire horse, na othir faire habilliamendis ; ffor oft tymes vnder fyk faire habilliamment ar nocht the best men of arnes, and worthiaft in vertues. Quharfore, gif thou will wale worthyaft and maist noble man of curage, thou seke him be thir takenis, that is, for to say, justice, and temperance, force and prudence, ffayth, esperauce that is gude hope, and cheritee, and leautee ; and be thir takenis, thou fall knawe the nobleff of curage ; be the quhilkis vertues, the noble hert defendis it fra the inmyes of Knychthede ; quhilkis ar falsehede, trechery, trayfoune, thift and murder, and fyk lyke thingis.

Item, Our gong men suld nocht be maid Knychtis, bot gif thai had gude tutouris and curatouris, for dout of misgouernaunce of the Ordre for fault of knaulage ; ffor quhen a childe is made Knycht, he thinkis nocht on the poyntis of the Ordre that he fueris to kepe. And gif the Squiere that is ressaunt be the examynouris to be Knycht and admyttit, be a rekles man and a wikkit, and of vile condiciouns, he dois grete wrang to the Ordre that he beris, and till himself too ; ffor



and he be veneust in barrier, or he be cowart or full of wikkit vicis, as fleand fra battaillis, revand or steland, he fall neuer haue honour na prouffit of his Ordre: ffor rycht as it honouris the honourable, it dishonouris the dishonourable. Bot of all thing, a Knycht fuld kepe him in all vertu to hald the mydwart, for ay the mydwart is vertu, fa is the extremittee vice; and thus a Knycht fuld be of resonable gude age, that he know the propereteis and poyntis that he aw till haue, that he nouthir excede, na be our lache in his dede.

Item, It fuld be sperit at him, Qubat is the cause that he takis the Ordre for? quethir for fairnes of corfiage; or for hardinesse of curage; or for richesse, that he may be proudly cled; or for pryde, that he may take mare state na his falowis that now is; or for that he is wele horfit and enarmyt; or for to be a myroure in his lignie, that nane is fa worthy as he to be Knycht.

Item, Men may mak Knychtis of pure mennis fonis, and thai haue gude, evin in frendship of lordship; and with that, that thai haue the vertues foresaid. Bot and a Knycht or a Lord mak ane vnworthy creature Knycht, he puttis his honour in dangere, that dispris and dishonouris the Noble Ordre of Knychthede, and makis his awin honour mare law na it was; for the fylth and the wrechit vnhonestee, that he has lychtlyit the said Ordre. For be rycht refone of worthynesse and nobleffe of the Ordre, thare may nocht, na fuld nocht na villaine curage cum be gude, evin to the said Ordre; ffor that war be gude refone vndoyng of the said Noble Ordre, that is ordanyt bot for nobleffe and gentilleffe of curage and gude vertues, as foresaid is, and gude thewis: For hye parage and ancien honour ar the first poyntis of the rute of Knychthede, that is cummyn fra alde ancestry, and syne worthy perfouns with worchipfull condiciouns and propereteis, personale of the Knycht him self, makis mariage betuix worchipfull vertues in hye parage and Knychthede, quhilk aw nocht to lycht bot in nobleffe; and tharfore, and a Lord marry nocht hye parage and Knychthede togeder, he is contrarius to Nobleffe and to Knychthede, and to Knychthede bathe. Bot a Lord may put of his powere forslably

agayn the noble lordis and Knychtis willis, a man in the Ordre that is nocht worthy : Bot he may nocht vndo that he has done, ffor suppose that he haue power to mak a Knycht, he has na power to vnmak him, fa mekle is the vertue of Knychthede ; ffor na man but grete cause, and Juge with princis powar, may tak honour away quhare it is anys gevin. Than be refone, it aucht nocht to be that Prince nor Knycht mak na Knycht of ane unworthy persone, na of villaine lignage, ffor wald men understand that almeikle is nature honourit, as for corporale nature, in tree and beste as in man ; bot as for nature spirituale, man is mare honourde. Bot be the nobleffe of the spiritualitee of the faule refounable, that accordis with angelis of hevin, thare is grete difference ; and sen nobleffe of curage fuld be in all Knycht, it may stand that a man of a new sprongyn lygnye, that be honourable and worthy in all gentrife, mycht be convenable and worthy to the Ordre, fa that the vertues condiciouns and propereteis of nobleffe of curage acord ther till. Bot this opynione is vntrewe and vnworthy, ffor and that mycht be, it war mare lyke that the Ordour of Knychthede fuld better or alwele accorde to the propereteis corporalis, and personalis, as spiritualis : the quhilk is false, ffor Knycht gaynis nocht bot for hye parage and nobleffe, with the seven vertues before namyt be the Doctour, as Force, Prudence, Justice, and Temperance, with Faith, Gude Hope, and Charitee, with leautee that efferis to Knychthede.

Item, The examynour fuld spere of the Squieris condiciounis, and maneris, and gude vertues. and thewis, amang the peple ; and quhat documentis and techingis thai ar of ; ffor the fault of gude documentis and techingis gerris vnworthy men be reboytit and repellit fra the examinacione of the inquisitouris, that thai cum nocht to that Noble Ordre : ffor worthy examynouris will admytt nane, bot worthy : ffor grete foly war to put in the Ordre thame that efterwart fuld be repellit for their misgouernaunce ; And forthy fuld the Knycht, that is the inquisitour, seke wele the poyntis of nobleffe and of valour, and of the vertuouse propereteis and gude thewis of the Squyer that fuld be Knycht ;

and quhy, and for quhat cause, he will tak the Ordre; and quethir it be for meritable cause till implye him for the Haly Kirk, the Cristyn faith, and for the commone prouffit, for the peace, and for all peceable perfouns; or he takis the Ordre for pryde or couatise, or for to be honourit, or for vane glore, or to wyn richesse thareby, quhilk, gif he may persaue that his entencione cummys of ane vnworthy cause, admytt him neuer: ffor rycht as Homycide, Symony, Ufure, and Scifmatyke condiciounne, repellis Clerkis fra benefice and honoure, and all dignitee; in lyke cas fuld thir faultis before namyt repelle a Squyere fra the noble Ordre of Knychthede, that fuld haue nane affinitee bot till nobleffe of corage, as said is; ffor and men wald wele know and consider the grete chargis and dewiteis that folowis the said Ordre, with faule perile, and worschip oft in were, thay fuld stand grete aw to tak that noble Ordre, mare na to be outhir monk, or frere, or othir religiouse of the hardest Ordre that is; ffor traistis wele, that grete honour beris ay grete charge, and gretter difese it is, to fall fra grete honoure agayne that anys a man has bene at, na euir it was joy, to be thareat: *Quia non est tanti gaudii excelsa tenere, quanti est meroris de excelsa cadere.* And tharfore Knycht fuld mare dout honour na dede, and schamefulnes fuld mare chaftise a worthy Knycht, and geve him a hardar passione; and it fuld happin him, na fuld outhir hunger or thrift, or hete or calde, or ony difese that he mycht haue; and namely, grete princis and lordis fonis fuld think grete schame to wyn ane euill name for lak of thair condiciouns in thair ȝouthede, gif thai thocht euer to cum to the worthy and worschipful Ordre of nobleffe that Knychthede is callit; ffor thai may wele traist that the name that thai wyn in thair ȝong age remaynis with thame for euermare: And than is it grete auenture, and euer thai be worthy to ressaue that Ordre, quhen the examynouris knowis thair condiciounis; and tharfore, all syk perilis fuld be schawin to the Squier or he fett him to cum to the examynyng. Cheualry may nocht be vp haldyn but grete coftis, and als expensis on horse, harnais, mete, and men, and othir necessair thingis that till it appertenis; and tharfore, thare fuld na man, suppos he war worthy, desyre to tak the Ordre bot he war a

lorde, or that he had lord to mynister him all his necessiteis, and hald his honour abuse in tyme of weris; ffor ellis, in default of horse, harnais, and othir necessiteis, euill sett Knychtis, quhen thai wantt, assemblis fyk euill men as thame selff, and gerris mony ruggaris and revaris, and othir wikkis men, destroy the commouns, and distrouble the realme, and makis mekle wrang to be done in thaire default.

Item, Men countrefait in thair persone, na oure grete growin men, na men oure fat, or that has euill disposicione, or euill fekenes in thair body; ffor it war lak to the makare to mak men Knychtis that war nocht hable till armes, and to do vailliaunce in tyme of weris; ffor the nobilnesse of the Ordre is fa worschipfull, that it sufferis na man that has mahaighe, na demembrit, na othir wayis manket in corflage, visage, na membris—be he neuer fa riche—to be admyttit to the said maist noble Ordre, the quhilk excludis vttraly all ignobilitee and vilitee.

Item, The inquisitoure examynour fuld mak inquest at the Squyar gif euer he did ony grete exceffiue syn, as tresoune, or seisme, forcery, or wichecraft, or grete murderis, or fyk lyke thingis; the quhilk, suppose he prise thame lytill, may lett him to ressaue the noble Ordre, in company to be falowe to the worthy Cheualrye: na git na vane glorijs Squyare fuld be na Knycht, ffor vane glore tynis the meritis of all gude vertues. Na he fuld nocht be a gabusoure, na a flaitour Squyare, that fuld enter in the said Ordre; na git hautaune, na fiere in pride, na orguilloufe Squyere fuld nocht enter in Knychthede; and namely outrageus in word, and sclanderouse bakbytare, fuld nocht enter in the Ordre; na commune leare, na commune viciouse hurdomare hafartour, commune tauernouris full of fleuthe, barganouris, commouns glotouns, kid and knawin for fyk, dronkynsum, manefuorne, and all outrageus commoun vicious men, ar nocht to be ressauid to the Ordre of Knychthede, bot fuld be repellit be the examynouris of the Ordre: And thus sald naue be ressauid to the Ordre bot nobles of parage, vertuouse, honest, and of worthy curage; and in all this fuld Squyer be inquerit, or he be Knycht.



## QUINTUM CAPITULUM.

HERE DECLARIS THE DOCTOUR IN QUHAT FASSONE AND MANER SULD A  
SQUYER THAT WALD BE KNYCHT, RESSAUE THE ORDRE OF KNYCHT-  
HEDE.

**A**ND as to that, the Squyer quhen he is examynyt and  
admyttit, he suld schriue him clene of all synnis and  
defaultis that he may think on, that euer he maid aganis  
God, and his Magestee; and tak his Sacrament, fayand "In  
the name of thee, and in entencione to serue thee, and honour thee, My  
Souerane Lord God, and thy dere moder Mary, and all thy haly Sanctis  
of Paradise, I tak this day this worthy Ordre." And this suld be done be  
prince or lord in a grete feste, as Zule, Pasche, or Witfonday, or All  
Halowmesse, ffor the mare honourable assamble is maid thay dayes na in  
otheris: And than suld the Squyere fast the Fest evin, and wake all that  
nycht in prayeris of grace asking, and otheris als suld pray for him, to geve  
him grace, worthily to ressaue and kepe, and worthily gouerne the said  
Ordre, at the plesauce of God, and the haly Court of Hevin: And on  
the day before, he suld pas to the Kirk, in his best array as efferis and  
custum of the countree is, thair to be in prayeris, and to here a preching,  
or a propoficione langand the said mater; na he suld nouthir here na speke  
viciouse speche, na trompouris, na janglouris, for that is lak to the Ordre:  
And on the morne eftir, quhen he is arayed in habyte of Knychtis wede,  
thare mon be grathit a solempne Messe with note, and in the tyme of the

Offeratore, he sal cum before the altare and offer : And syne fall he mak ane athe to the Ordre till honoure it eftir his powere, in the honour of Almychtj God, Prince of all Chevalrye ; and thare in present place, fuld thare be maid a faire fermone, declarand the poyntis of the Chriftn faith, acordand thame togeder with the poyntis of the Ordre of Knychthede. To the quhilkis poyntis of acordans the Squyre fuld take gude tent, and know thame all, and hald thame prentit in his hert percure, with all the Vij. sacramentis, the X. Commandmentis, the Xij. articles of the treuth, and to kepe him fra the Vij. dedely [fynnis]. To all the quhilkis poyntis of the faith, to kepe and honoure and fulfill at his powere, incontynent that he haue tane the said Ordre at the honoure and reuerence of God, and thareto fuld mak his speciale prayeris for all, the tyme of the Meffe : And fra thyne furth for all his lyf dais. And quhen the preching is done, than fall cum furth the Prince or Lord that fuld mak him Knycht ; the quhilk aw of dett to be Knycht or he mak ony Knychtis : rycht as nane may mak Prefte bot he be Prefte, fa may nane mak Knycht bot first he be maid Knycht, saiffand the Pape : ffor how may he geve that he has nocht ? ffor herbes and bestis may geve thair nature ilkane till othir, to mak thair nature perpetuall ; bot fa may nocht Knychtis be maid, bot first the makare be possessit of his gift, and of his Ordre : ffor gif ony lord wald geve the Ordre and nocht haue it, or vnworthily geve it othir wayis na the Ordre requeris, he dois grete dishonour to the Ordre. And thai that takis the said Ordre of thame that has na powere vnworthily, thai haue na grace in the Ordre to do wele, na prouffit to thame na otheris ; and thus is the Squyere begylit, and dissaūt of his Ordre, and all Cheualrye sclanderit. And than fuld the Squier hald vp his handis to the hevyn, and his eyne to the licht, and his hert to God, fyttand on his kneis, and thare fuld the Prince haue the Suerd redy of Honour, gylt with gold, and belt it about his fydis, in takenyng of Chastitee, Justice, and Cheritee, and thare the Knycht fuld outhir geve him a strake with his hand, or with a drawin fuerd, in the nek, to think on the poyntis and defend his dewiteis. And syne fuld he outhir kys him in the mouth, or ellis kys the croce of the

fuerd, and geve it him, and ger him kis it agayne, and fa put it in the fealbourd, and bid him think on his athe, ande charge that he has vnder-tane, and the honour that he fuld manetene. And efter that all the seruice of God be done, the new maid Knycht fuld ryde on ane courfere out throw the citee, or toun, and schaw him to the peple, fa that thai may know him for a Knycht, defendour of Haly Kirk and commone prouffit, and halder of lawe and justice, and mayntenour of the peple, that quhafa has ado thai fuld draw till him for help; and that he fuld haue mare raddour and drede to do mys, or oucht that fuld be agayne the lawe euer mare in tyme to cum, and to saif the honour and the worschip of his noble Ordre; ffor raddour, drede, and schamefulnes is hye grace till all perfouns that has honour to kepe. And in that day fuld thare be grete festyng, justyng, and tournaymentis, with ither actis, as lissis and behurdis, geue grete giftis, and mak grete solempnitee in the honoure of God and the grete feste, and that Herauldis and Kingis of Armes and Menstralis war rewardit. And than fuld the Prince rewarde the new Knycht with landis, lordschippis, or ither worthy giftis and gouernementis, till eke his estate and help to manetene the honoure of the Ordre. And thus fuld giftis be gevin bathe till him, and be him till itheris; ffor the Ordre requeris giftis to be gevin in daly placis; for honoure and worschip of lordis of estate may nocht be kepit, bot quhare giftis ar gevin, and noble actis of honour excersit: ffor quhare honoure is nocht kepit, ordere gais bakwart.





## SEXTUM CAPITULUM.

HERE SPEKIS THE DOCTOURE OF THE SIGNIFICATIOUNE OF THE ARMES OF  
THE ORDER OF KNYCHTHEDE.



OW declaris the Doctour, that as the Preste quhilk in the Mefs sayand has fyndry habitis and habilliamendis, quhilkis ilkane has a fyndry significacione, as is acordand to thair office and order, and that office of Preste and office of Knycht has fa grete affinitee and alliaunce togeder; ffor quhy? that rycht as office of Preste has certane thingis that pertenis to the Ordre; and ilkane has a certane significacione, fa has the Ordre of Knychthede: ffor ilk thing pertenant till his Order has a certane significacioun, be the quhilkis is signifyit the nobleffe of the Order of Knychthede.

And first and formaft, Thare is to the Knycht gevin a Suerd with a croffit hilt, that signifyis that rycht as our Lord Jhesu Crist venguft in the Croce the inmy of mannis lygnage, to the quhilk he was dempt throu the syn of Adam, oure first fader, that rycht fa fuld a Knycht vengufe the fais of the Croce throu the fuerd; ffor the fuerd is ordanyt to do justice with; and tharefore is it maid with twa egeis, in takenyng that he fuld manetene and defend bathe Temporaltee and Spiritualtee with the double ficherand fuerd.

Item, To the Knycht is gevin a Spere quhilk is evin, and betakenis rychtwiseneffe and veritee; ffor as the spere is evin, and rycht fa fuld he be bathe evynlyk and rychtwife, and manetene and defend lautee and



equitee, in contrary of falshede and trecherye; and the scharp hard stelin poynt of the spere hede betakenis, that suppoße falschede be neuer fa wele armyt, ȝit will lautee pas throu him, and venguse him. And be the pennone on the spere end, it schawis that veritee hydis him nocht, bot schawis him to falschede, sayand ay, quhen it movis, Lo me here Veritee, that has na drede of falschede, na trecherye; and Veritee is the foundement of esþerance that is gude hope, and of all othir thingis that ar signifyt be the spere.

Item, Chapellat of stele alstua is gevin to the Knycht, in takenyng of drede of schame and reþruf; ffor a Knycht suld be schamefull as a maydin dredand reþruf: ffor Knycht or woman, but drede of schame, may nocht kepe honour langfumly, na be obedient to thair ordre: ffor rycht, as drede and schamefulness, gerris a þersone cast doune the hede, and luke to the erde, fa dois the stelin hat the Knycht cast doune his eyne; and rycht as the stelyn hat kepis the knychtis hede, quhilk is the hyast membre, and maist principale of his þersone, fa kepis drede of schame the Knychtis honour, that is the hyast poynt of his ordre, and maist principale poynt of all. The quhilk drede of schame suld haue in it fyve wittis to kepe, that throu nane of thai suld dishonour cum, and that the noblesse of his curage suld defend thai fyve wittis, that neuer throu thame euill na wikkitnesse cum.

Item, Haubergeone is gevin to the Knycht, in takenyng of castell, to kepe him fra his inmyes, that is, euill vicis; ffor rycht as a castell is wallit all about with stanis togedir junyt, to kepe Knycht fra his fais, rycht fa is the haubert to kepe him rycht fa fra his fais that ar vicis and defaultis, till his maist noble Ordre of Kychthede, the quhilk is maid of mony fyndry pecis as of maillis.

Item, Leg-harnais is gevin the Knycht, that his leggis and fete were seker to passe in the wayes and stretis, and kepe thame, that na robbouris, na thevis, na murderaris, vmbesett the wayes to reve na strouble lele merchandis, na labouraris, men of kirk, na pilgrimys, that passis in the contree for the commone prouffit of the Realme: And in sik keping he

fuld be garnyft in his armouris and his wapnis, that he mycht do feathe and tak nane.

Item, Thare is gevin him Maiffe, that is to fay Pollax, in takenyng that he is officere ryale; and that gif ony man difobeyis till his wand, that he lay that maiffe on thame to hald the Kingis rychtis on fut.

Alffua, Spuris ar gevin him, in significaunce that rycht as fpuris fpedis the horfe to ryn fast, and befy in tyme of nede, quhen his inmyes cummys nere, rycht fa fuld Knycht in tyme of nede be befy quhen the King or his Contree is ourefett with lourdanis and revaris or tray-touris or other wikkit misdoaris, fa that he flepe nocht his time, bot be befy and diligent in the commone prouffit. Of the fuerd we haue fspoken of before, in quhat takenyng and significacionne it is gevin.

Item, The quhip is gevin to the Knycht in his hand, quhen he is on horfe, to that significacione, that he fuld stand aw and be obedient till his Lord; ffor difobeifaunce vndoys the Knycht and brekis his Ordre, that all his offspring will forthink: as for the inobedience of Adam, all his offspring was punyft.

Item, Gorgelin is gevin him, in takenyng that thare fuld nouthir enter na iffe throu his gorge thing that fuld be villanie, na lak thing to the honour of the Ordre; as to be at bidding of his lord, but difobeyfaunce, and but murmur do his lordis commandementis; and nouthir do, na consent, to trefone or guille, barate, na trechery, vnleantee, na othir vice, that may cum throu word na thocht be the gorge outward; na exceffe of glutony, drunkynneffe, na othir myfterperaunce throu the gorge inward. And thus the gorgelyn fuld kepe the Knychtis gorge.

Item, Maffe is gevin him, that betakenis strenth and force of curage, the quhilk maffe is lyknyt till a falfe fterap, quhilk ftrykis on all fydis, apon all kynde of harnais; fa dois force of curage, it ftrykis on all fydis, and defendis the honour of Knychthede agayne all viciis, and enforcis vertues.

Item, Thare is gevin to the Knycht his lytill fehert Suerd, that fum callis Mifericorde, in signifyand that quhen he has implyde his fpere, his lang fuerde, his polax, his falfe fterap, and his falow be fa nere

him that he may nocht help himself with nane of thay, than it is gude at schort strakis; and it is callit outhir Schort Suerd or Mifericord; ffor cause that a Knycht suld nocht all traift in his armour na wapnis, bot in his awin vertu, and in him that maid him, and in his mercj; and traift that throu his help, quhen all wapnis are faillit, that he fall saue his honour and bring him fra the perile of dede and dishonour.

Item, Schelde or targe is gevin to the Knycht in signifaunce that as office of schelde is to be the targe betuix the Knycht and the strakis, sa suld the Knycht be betuix the Prince or his Lorde and the strakis; as the schelde ressaüs the strakis before the Knycht, sa suld the Knycht before his lorde, kepe strakis fra him. And as schelde is couplit to the Knychtis brest, thare his hert is, sa suld the Knycht be till his lord bound in lautee as till his awin hert, and is a myd moyen betuix him and his peple.

Gloues of plate ar gevin to the Knycht in takenyng, that as thai kepe his handis fra strakis and woundis and manglyng, throu the quhilkis the body mycht be tynt, sa suld he kepe his handis, that he give na faith, na athe, na mak nane condicioune na obligacioune agayn his Lord, ffor than war he vndone; and as Knycht listis his wapnis mare seurely and traittly, that his handis ar enarmyt, sa suld he list mare seurely to God Almichtj, that he be enarmyt, that his handis wirk na misgouernance in taking of wrangwise gudis; na strykyng of vnlefull personis; na making of vnlefull condiciouns, and vnlefull touchingis; na put his handis in vnlefull placeis.

The Sadill that he rydis in, betakenis fekernes, that he be nocht lychtly put by his purpose, sa kepis the sadill him, that he be nocht lichtly put fra his hors; ffor quhen he war doune strykyng than war his honour lawe. And rycht as he is ferme and feker in his fete, sa suld he be ferme and feker in his curage, in justice, lautee, noblesse, veritee, and charitee; ffor throw seuretee of a gude hardy knycht mony gude dedis ar done, throu gude hardy men of armes, and mony cowartis ar declarit, quhen hardy men ar approuit, van-

touris and vayn glorious men, that dar nocht be fene quhare the hardy and worthy knychtis apperis in worthynes in bataill place, and thare fortune enforfis hardynesfe. And as the fadill, with the grathe that langis it, haldis him ferme, that he movis nocht for na strake of fpre of inymy, fa fuld forfe of curage kepe him, that he move neuer again gude faith na refone, and bow nocht with vice agayn vertu. And as the hors beris grete charge of the armyt Knycht, and fadill and harnais, fa beris the Knycht, be vertu of his Ordre, grete charge, the quhilk he fuld nocht lychtly be movit fra. And as he is fett apon a hie fadill, aboue a hye courfour, fa fuld his curage be hye to defend the rycht, and manetene the poyntis of his maift hye and noble temporale Ordre.

And tharfore is Courfer gevin him or Deftrere, to betakyn nobleffe and hicht of curage, that Knycht fuld haue aboue all othir peple, fen he has bathe maift hye and noble order, and fyne maift noble habilliamment of armoure, and fyne maift hye and noble hors ; fa fulde he haue maift hye and noble curage, with force to paffe all otheris in vailliance of armes and honoure, and to be fene aboue all his men, and mare fere of, fa that men that had nede of his help fuld fe him of fere, to draw till him for help.

Item, his Courfere or deftryere has Bridill gevin till him, with irne bytt in the mouth, and reynis in the Knychtis hand, fa that the Knycht may refreyne the hors, that he pas nocht away with him. And that ilyn bitt in mouth betakenis, that he fuld refrenge his mouth fra bathe euill vicioufe fpeche and euill thouchtis. And be the reynis is betakenit, that he fuld hald his handis undefoulit, or fylit with oure vilaynoufe dedis, or that he be oure large to geve till othir that he haue nede him felf, and that he be nocht fa lycht of ftriking with his handis that thare be na difcrecione in his dedis, and that be thai reynis he fuld be led with pure folk that war nede beftad of help, quhare thane nedis war to trauaile to help thame ; and that he war nocht oure narow na nedy that he had lak tharethrou, nocht to fpare his gude and fpend his honour ; and that he be of handis hardy to defend him fra his fa ; and

doubte na thing, ffor oure grete doubte makkis Knychtis to haue lathe curage.

Item, The Horfe-Hede is bundyn with ane hede-ftell of the bridill, in that kynde that he fuld do na thing, but be ordynaunce of the Knycht, that efferis till courfe of armes : and bot be refone ; and the hede of the horfe gais before, and is bundyn to do refoune, fa fuld the refone ga before all dede of armes, and other aētis honourable that he dois. And as his hede-ftele byndis his hede to refone, fa dois refone the Knycht, and kepis his worfchip. Alfua, the Knychtis hors is enournyt with harnais before and behynd, on his body, fa efferis it to Knychtis to be honourably enournyt with honourable clething, and alfa with vertues honourable. And because that fum horfe ar enarmyt with flik harneis as efferis to defend thair corps fra harmes, fa fuld Knycht be enarmyt with richeffis of temporale gudis, or ellis he may nocht gudely do his worfchip, nouthir in pes na in were, and oft tymes gerris mony reueryes and wrang wynnyngis be : for Clerkis fais, *Quod propter inopiam multi deliquerunt, etc.*

Item, Jakkis war ordanit to Knychtis, thai tymes of geris that war of grete folempnitee, of fylk aboue all thair harnais, that fignifyit grete trauailis that effeiris till him to do ; ffor ryght as the jakkis ar aboue the hauberkis, and ordanyt nereft bathe wynd and rayn, and othir stormys, fa fuld a Knycht for the peple fufteyne all stormes and trauailis for thame, fa that all myfterfull and peceable perfones that had myfter, fuld, throu him, haue reconfort and refuge at nede, for the honoure of noble that ordanyt that Noble Order, for that caufe to be a proteētour and ane aduocate of all poore, miferable, and peceable perfones : The quhilkis be the nobleffe and the creacione of the Ordre, he is ordanyt to defend, manetene, and hald in thair richtis, quhen thai haue mifter, and thai be requerit : Quhilkis Knychtis fuld erar expone thame outhir to be dede, or pefonare, or woundit fare, or he left thame but help that ar vnder thaire cure and faufgarde : Be the quhilkis poyntis of the Ordre, men may fe that Knychtis, be vertu of thair Ordre, has a grete charge, quhat of iuftice halding, quhat of thair landis gouernyng, and of thair peple maynteyning,

and of thai peceable perfonis defending, as ar kyrk men, and maidnis fra forfe and ravifyng, wedowis, and faderles and moderles barnis fra supprifing, labouraris, merchandis, and trauallouris fra diftroubling, and all peceable perfonis fra fors and wrangwife vexacione.

Eftir this, Takyn of Armes to bere is gevin the Knycht in his fchelde, or in his cote of armes, or othir wayis, fa that he be knawin and kend in bataill be otheris; fa that gif he dois wele he fuld have honoure and worfchip, and gif he dois evill he fuld haue difhonoure and difworchip, and fik as efferis till ane inymy of the Ordre of Knychthede: for gif he be vailliaunt and hardy in bataill; or he be feigned, flak, and cowart, and flee fra his lorde in bataill.

Item, Baneris ar gevyn, bot that is bot to Kingis, and Princis, Erllis, Dukkis, Marquis, Vavaflouris, Barones, and Knychtis Banneroll; And thus quhen a Baroun Banneroll has mony Knychtis vnder him, thai aw to diffend thaire lordis landis, and his lyf, and his honoure: ffor the honoure of Knychthede ftandis in that, that he be lufit, lovit, prifit, honourit, and doubtit, with the prince, lordis, and peple of the realme; ffor the honoure of lordis and princis ftandis in the pluralitee of mony worfchipfull and honourable Knychtis: And as Knychtis of honoure ar honourde with princis, lordis, and peple, for hardyneffe, noble curage, vertu, and worthyneffe, that thai haue wonyn with thair princis, lordis, and maifteris honoure in thair ȝouthede; rycht fa ar vnworthi cowartis, full of trefone and falsehede, barate and trechery, and othir vicioufe lyf, fuld be haldyn as difhonourit, and vnworthy to be among thame that ar honourable in the faid Order, and mare to be blamyt na othir lawlyar folk, fuppoſe thai had done mys.



## SEPTIMUM CAPITULUM.

HERE SPERIS THE DOCTOURE OF GUDE CUSTUMES THAT EFFERIS TO  
KNYCHTHEDE.

**A**ND, first, he sais that Nobleſſe of curage has choſyn Knychtis of honour to be aboue the ſmall peple, and the ſmall peple to be at thair ſeruice and gouernement. Than ſuld Nobleſſe and gude cuſtumes be intill all noble knychtis, be vertu of thair Ordre; ffor nobleſſe of Knychthede cummys neuer to man of gude evin rychtwiſely na honourably, bot it be throu nobleſſe of curage; ffor but nobleſſe of curage it may neuer cum to that hie degree of honoure, and but electioun of vertu, and gude cuſtumes and thewis; and thus on nede force it behufis the Knycht, or he cum to that hye worſchip and eſtate, worthily but vſurpacione, that he be knawin full of gude vertues, gude cuſtumes, and gude thewis in gouernance. And fyrſt and formaſt, all Knycht or he tak Ordre ſuld knaw all the Seven Vertues, and thair branchis; that is to ſay, the four Vertues Cardinale, and the thre Vertues Theological. The thre Theological is Faith, Gude Hope, and Cheretee, as we have before touchit. The four Cardinale Vertues ar Juſtice, Temperance, Fors, and Prudence.

And firſt and formaſt, a Knycht bot he be of gude Faith, all is for nocht that he dois; ffor he may neuer haue othir vertewe na gude cuſtumes; ffor but faith all is bot ſyn that euer man dois: ffor be faith men has all gude knowlage and vnderſtanding of God and his haly Sanctis; and but faith man is wer na nocht; ffor be oure faith we haue ſight ſpirituale of hevin and hell, and all Goddis workis, viſibilis and inviſibilis. And be



Faith men has Esperaunce, Cheritee, and Leautee, and ar servitouris to Veritee, and fault of Faith myffaris all thir thingis. Knychtis be gude ancien custumes was wont to ga in the Haly Land, to defend and manetene the Cristyn Faith, fechtand aganis the inymyes of the Croce, and was marterit : but full few now dois that. Alfua, be vertu of fayth and gude custumes, Knychtis defendis the Clerkis and Kirkmen fra wikkit tyrane men, the quhilk aganis the faith, and for default of faith schapis thame to derob and ourethraw bathe clerkis and kirkmen, for thair tyranny and wikkitnes.

Item, Esperaunce is a noble vertu, be the quhilk Knychtis traiftis to haue the victorie in battail and in feicht. Clerkis be Esperaunce traiftis to haue the joy of hevyn, and be thair teching gerris vs trow rycht fa : but the quhilk Esperaunce, that is Gude Hope, we war all forlorne. Thairfore Esperaunce fittis well as in a Knycht, ffor be esporaunce he has mare traift in God, na in his horse, harnais, and menze ; throu esporaunce the curage of knychtis is reinforffit, and the curage of cowartis ourefett. Gude Hope gerris the knycht ourfett grete trauailis, and hard fortunes, in hope of better ay. Alfua Esperaunce gevis knychtis curage to kepe and defend citeis, castellis, and wallit townis on small evyn, and thole bathe hungir, thirst and waking, and mony grete strakis, oft tyme. And war nocht Esperaunce of gude hope Knychtis had neuer honour, ffor it is the principale instrument that gouvernis Knychthede in honoure.

Item, Knycht but Cheritee may neuer be but crueltee and euill will, quhilkis concordis neuer with the honour of Knychthede ; and thus mon Cheritee be chief in a Knycht ; ffor throu Cheritee man lufis his God atoure all thing, and, as himself his nychtbour : but the quhilk poynt is na man may be perfyte Cristyn man.

Item, A Knycht fuld haue in him grete pitee of all pure folk maleefy perfones, and of pure pryfonaris quhen he has the maistry of thame, and till haue mercy of thame for resonable finauce ; and throu cheritee men has pitee, but the quhilk charitee na Knycht mycht sustene the grete charge of Knychthede ; ffor as horse but fete may nocht bere grete chargis, fa may nocht Knychthede, but cheritee : the quhilk cheritee makis hevvy birding



lycht to bere, and grete charge soft, bathe for the vphald of honour of Knychthede, and meryt of the faule behufe.

Item, Justice is till all Knychtis nedefull, ffor Knycht but justice is but honour; for Justice and Knychthede is fa wele acordaunt that Knycht but justice is a body but faule, for but justice may na Knychthede be; ffor Knycht injurius is inymy of justice, and castis him self out of the Ordre, the quhilk reuys him and dispis him in that cas.

Item, Prudence is a vertue als, that Knychthede may nocht be but; ffor Prudence is a knowlage that man has of all thing, bathe gude and euill, throu the quhilk he is maid inymy to euill, and frende till all gudenys; and alsa be Prudence man has knowlage of the thing that is for to cum, and that be the notice of the present tyme, as he feis the world gais: Item, Prudence can with cautelis and subtiliteis, a man can, as be the apperaunce of the thingis that he feis, eschewe perilis that ar to cum, and mend ane euill fortune apperand be vertynasse, bathe corporalis and spiritualis. And thus know thai all tymes that is, and wes, and fal be, and puttis gouernaunce till all as efferis. The commone prouffit, and the prince, ar mekle behaldin to the worthy Knychtis, for the mony perilis that thai expose thaim in for it: and thus is Prudence ane of the maist nedefull poyntis that may be for Knychtis; worshipfull custume is in Knycht in tyme of necessitee to request of party to arme him, and defend the commone prouffit. Bot mekle mare is it honourable custume to Knychtis till vse refoun in all his dedis, and gude will and wele fett, that is the glore of Knychthede; ffor oft tymes bataillis ar mare wonnyn be grace, na be force, and be wit and subtilitee na be multitude of armyt company, as fais Macabeus to the Peple of Israell, quhen he sawe his inmyes cum on him sex tymes ma na he; “Ha! Ha! Dere Brethir, reconfort zow, and makis gude chere, and traistis wele that God sall help vs in this houre, ffor traist nocht that grete multitude makis grete victory, bot mekle erare, grete confusione; ffor fa grete multitude mycht nocht be gouernyt togeder, ffor thay may nocht wit in the tane end, quhat the tothir dois; and a lytill misfreugle or affray makis all to flee, etc. :” And gert his peple put thame in gude estate, and prayde to God to help thame.

And thus was the bataill wonnyn throu his wit and counsaile, and confourt quhilk come of grete prudence and grace. And thus fuld all gude Princis and Lordis that wald haue thaire barnis worthy and wyfe men, and hable to the Ordre forefaid: thai fuld ger doctryne thame, instruct thame, and teche thame first in thir virtues before namyt, and specially till vse refone and justice, and gude vnderstanding of wit, and that prudence teche thame to be a frende till all gudelynes, and inymy till all wikkitnes, ffor be thai virtues, the vertew of prudence junys him with Knychthede, and dois it mekle honoure.

Item, Force is a grete vertu in all noble actis, and specialy agayn the Seven Dedely Synnis, quhilkis, quhen thai haue the mailtry, ledis man to the paynis of hell; off the quhilk fevin synnis, Glutony is ane of the werst; fforthy, that quhen a glutoun has chargit him our mekle with metis and drinkis than bringis it in Suerenesse, that he mon slepe or rest; and in his rest than desyris he Luxure; and quhen he feis that all this charge may nocht be uphaldyn but grete gudis and riches, than cummys Couatise, that fettis nocht by how that gude be wonnyn bot he haue it; off the quhilk conquest cummys Ire, and Inuye, and redy Murther and slauchter, quhilkis cummys feldyn, bot that Pryde be in thair faloufchip. And thus throu glutony is gaderit and assemblit all the foule company of the Seven Dedely Synnis: And thus Knychtis that haldis thir wayis, gais nocht in the hall of noblesse; Glutony makis the corps feble, and schortis the lyf, agaynis the quhilk vicis, and namely of glutonye, the worthy curage of a noble Knycht stryvis full stoutly, and wynnys the victory on him that is inymy to the noble Ordre of Knychthede. And thus be Force he feichtis agayn his inmyes throu hye noblesse of curage with help of abstynence and of temperance: And agayne Luxure feichtis Chastitie forfably, and beautee of corps, mekle etyng and drinking, quynte clething, and joly polist corps; falsate, trefoune, injure and mispryng of God, and of his Sanctis and of his mekle gloire, and no doubt the paynis of hell, na sik like thingis is agayne the Ordre of Knychthede, and all gude thewis. Perfyte Chastitee forfably feichtis aganis Lechery throu the remembrance of God and his commandementis. And to wele vnderstand the

the hye graces and gudelynes and glore of the hyast God, quhilkis he has ordanyt for thame that lufis and honouris him, and feruis him treuly; and allua to think on the forow and difefe that ordanyt is for thame that dois the contrair, that mysprifis his commandementis, and mystrowis him; for to lufe him, ferue him, and honour him, that is fa worthie to be lufit, man has foris and grace, with Chastite forfable, with stark curage vnvencufable, werrays and ourecummys the vice of myfordinate Lecherye, be force of curage and nobleffe, quhilk will nocht put him in subjectione of evill thouchtis; na be oure cummyn with sik wrechitnefs; na his hye honour lawit na defoulit, that fa mekle charge has fultenynt in grete honourable actis in weris that he fuld thole his worthi curage of Knychthede be ourecummyn with vicis. For fuppose he be curageous and hardy, and of corps ftrently to ourecum his corporale inmyes; and nocht nobleffe in him of foris of curage to vencufe and ourethrawe his inmyes fpirituale, that is vicis; he has nocht all the verray noble poyntis, propereteis, na condiciouns of Knychthede that he fuld ficht with; ffor noble curage of Knycht fuld allwele feicht again the Deuill that is inmy to the faule as agayne man inmy to the corps.

Item, Auarice is a vice that gerris oft tymes the curage of mony noble Knycht defcend full lawe; ffor quhy, the gredynesse of gude blyndis thair hye curage for glytwifneffe of gold and of richeffe, that it ourecummys the force that fuld vencufs his inmy with, and makis him fubject till fa lawly wrechitneffe and vnhonest thing, that is bot for defaut of foris; that fuld be his pillare of worfchip till hald him ferme; the quhilk pillare faillis him at nede quhen nobleffe of hye corage is flokit throu Cuvatife, nocht defendand thame aganis it, as the worthynesse of the Ordre requeris: bot tholis him to be ourecummyn and vencuft throu cowardife fpirituale, and lacheffe of curage fouplit throu Auarice; and changit thair curage again the nobleffe of the Ordre: And therefore it is a grete maugre in a realme quhare lordis and knychtis ar gredy to gndis, and couatoufe; ffor it is rute of all wikkitneffe; ffor of it cummys wrangwife extorfiouns, and euill wonnyn gudis, wrangwife conqueftis of landis, and fyne ar thay faft haldand, that na gude will part with,

bot the nede peny; and be this way thai becum bondis and subje&is to thair gudis, and varyis fra the rycht way of liberalitee that manetenis nobleſſe of Cheualrye, and is inmy to the noble Ordre, to be wrechit of the gudis that God has fend thame to preue thame, and affay thair vertu with; and nocht to be hid, na hurdit. And as for remede of this, thare is a vertew callit Fortitude, that is ſtiſnes in hert aganis vice, that will nocht falde no mare na rank ſtele, quhilk is fa ferme in itſelf, that it will nouthir bow to frende na faa, to help thame at nede, bot he be requerit and aſkit, and that is for the hie ſtiſnes that is in him, of the vertu of fortitude of curage; that fa grete honour it is worthi to have for his worthynes, that he is euer redy to be at bidding of worthy dedis and honourable, quhen he is requerit. And the hyenes of his noble corage he thrawis him fra all appetite myfordinate of all vicis; as quhen a Knycht is tempt with Couatiſe or Auarice, that his hert is ſett and enclynit to that wrechit gredyneſſe that is moder of all wikkitneſſe, and of trayfounis, falſate, barate, trechery, manefuering; than ſuld he ſauf his honour to have recourſe to Fortitude, and thare ſall he fynd na fault of help, counſale, and confort, to ſupplee him at nede; for he is nouthir lache na git cowart, na falſe hertit na negligent; bot with him ſall be foundyn ſtrength and fors, hie curage in gudelynes, quhilk efferis wele to be fere to the noble Ordre of Knychthede; for throu that, a Knycht may be lorde of his curage, and be maiſter of himſelf, and ourecum all vicis. And thus ſuld ilke noble Knycht think on the noble King Alexander of Macedoyne, and of his liberalitee, the quhilk had fa noble a curage, that he diſpiſit auarice and couatiſe; in largeſſes of giftis, he had euer the hand opyn till all men, alſwele frende as fa; throu the quhilk renoune of fredome the ſouldiouris of his inmyes that war auariciouſe and conatouſe, come fra thame till hym, and gert his company grow, and euermare and mare he conquett, and euermare and mare delt till his men; and thus, throu his renoune of liberalitee and diſpiſing of the vice of auarice, with othir vertues of nobleſſe of fortitude, he come to the honour of Conqueroure of all the World. Quhairfore, all nobil Knychtis ſuld euer think on vertues of nobleſſe and of largeſſe, and deſpiſe auarice and couatiſe; that he be nocht

subject till vnworthy personis, na wyrk nane vnworthy dedis ; na think to mak nane vnworthy conquestis throu auarice, the quhilk efferis nocht to noble and worthy Ordre of Knychthede—*Accydo est male.*

Suerens is a vice quhilk makis a man to hate all gudelynes and to lufe all vicioufnes. Be the quhilk vice, thare is ma folk condampnyt na be ony othir vice in this warlde be takenis and signis may be perfault ; and be the contrair, that is wilfulness in gudelynes to do gude werkis, men may knawe the takenis of a man that sal be favit fra dampnacioune better, and mare clerely, na be ony vertuouse condicione that man may haue ; and thus, quha will ourecum and vengufe Suerenellè, he mon nedely begyn at gude, and fortitude of curage, throu the quhilk he ourecummis the inclinacioune of Suerenes that mannis flesh is inclynit to, be the syn of Adam, our held fader, quhilk of the erde takis inclinacioune mare to sleuth na to diligence, and mare till euill na to gude ; ffor sleuth and leithfulness drawis efter it dule and displeaunce of othir mennis gude auentures, and is blythe of thar myffortunys : and quhare thai haue euill, thai wald it war wer, and thus has he ay difese ; ffor he has difese and dule of thair gude, and syne he has difese and dule of that, that thai haue nocht sa mekle euill as he wald ; the quhilk puttis thame in ire and in passionè dolorouse contynually, bathe in body and saule ; and therefore, thou Knycht that wald vengufe that vice of sleuth, pray to God to graunt thé force in curage of diligence aganis that vice of sleuth, that thou may ourethrawe him, and halde him at vnder ; and think how that our Lord God, quhen he gevis till othir men ony grace or gudelynes for thair gude meritis, he takis nocht fra thé to give thame, na he gevis thame nocht all the gudis that he has to geve ; bot that he has yneuch bathe to geve thé and otheris, that makis him gude cause ; of the quhilk he gevis vs ane example in the Ewangel, sayand, *Amice, non facio tibi injuriam*, That is to say, Quhen the vignerones labouraris had wroucht all the day, fra the morne early till nyecht, and otheris began at the Evyn-sang tyme, and wroucht rycht sa to the nyecht ; and the Lord of the wynis gave thame y-lyke feis for thair day werk ; and thai that had wrocht fra the morne airly murmurit the Lord, sayand, He was vnrychtwise, that gave thame alsmekle that began at Evyn-sang tyme as to



thame that began at morne airly : and he anfuered, That he did thame na wrang, quhen he departit his awin gude at his awin will, and payde tham all that he hecht thame ; quharefore thai had na caufe to murmur him, na to haue nane envy at thair nychtbouris, as said is.

Orgueille, that is callit Pryde, thinkis na man pere till him, and is a grete vice ; ffor he wald na man war fa gude na fa worthy as he, and had leuer be him allane, na in ony company that him thocht na pere till him. And Humilitee and Fortitude are twa vertues that lufis evynlynnes, and fa ar thai aganis Pride ; and, tharefore, gif a proud, hichty, hautane Knycht may nocht ftanche his awin pride, call till Mekenes and Fortitude ; ffor mekenesse withoutyn stedfastnes may nocht gaynstand pryde ; ffor quhen thai twa ar togidder, than may thai wele gaynstand pryde ; na pryde may neuer be venguft, but mekenesse and stedfastnes of fortitude ; ffor kyndely thing is, that quhen a gong King is fett on his hye horfe, he is proud and hautane, but fyne cummys fortitude of humilitee, with grete stedfast mynde, thinkand how he fuld haue pryde in his hert, quhen he rememberis of all the poyntis of his Ordre, and quhy he is maid Knycht. Bot quhat is the pryde of a proud haultane man worth, quhen he can nocht remembre of the poyntis that God may fone lawe him with ? ffor thare is na man fa proud and full of orgueill, bot and he had bene difconfyte and ourecumyn in bataill place and venguft, bot he fuld be full meke ; and that fallis oftymes amang Knychtis of honoure : for quhy ? the fors of ane othir mannys corps has ftrykyn doune the pryde of his curage : And thus fen fors corporale in a strange perfone has lawit his pryde, it war lyke that fors of humilitee fpirituale, that is fer mare vertuoufe, fuld in his awin perfone ourecum pryde ; fen the tane is fpirituale nobleffe, and the tothir corporale.

Item, Envy is a vice that is not agreable to God, na iustice, na charitee, na to largeffe, the quhilk pertenis to the Ordre of Knychthede, and thus quhen ony Knycht has his hert failit, and his curage lawlyit, that he may no mare folow the actis of nobleffe, na dedis of were, for faulte of ftrength of curage that is failit in him, na has nocht in him, Iustice, Charitee, na Largeffe, fyk men dois injure to thair Ordre of Knychthede,



that gerris mony Knychtis be enuius of othir mennis gude fortune, and thai ar fuere and lythir to trauaile thame to wyn honoure in armes, the quhilk bringis the richeffis; for euer efter honour thare cummys rycheffle, and thai that ar thus enuioufe takis fra othir men the gude that is nocht, na may nocht be thairis, ffor thai wald pres thame to reve thame thair honoure, quhilk, quhen thai had gert thame tyne, throu murmuracioune and enuioufe langage of bakbyting, that honour that thai tak fra thame, may nocht cum to thamefelf; and be fyk Enuy he dois mony thingis that ar discordant till his Ordre.

Item, Ire is a ftroublance of curage, and of gude mynde, and gude will, and difturnis a mannis curage to vengeance; and thus, quha fa lykis to fett remede in this vice of Ire, he mon haue recourfe to forfe of corage; that is, the lord and maifter of mannis mynde and his paffions, and fyne feke to Pacience and to Charitee, the quhilkis ar cheif of counfale to Knychthede, and with temperaunce, mefe his mynd and bryng his hert to fobirnes; and thir Vertues ay bringis allegeaunce of the grete paynis and trauailis that Ire has movit in mannis hert: and in famekle as the ire is the mare, in famekle fuld force of curage of nobleffe of Knychthede be the farkare to ourecum the vnrefonable paffions of ire, the quhilkis cummis ay of euill, and dois bot euill, ffor the ire of man makis nocht man to haue mare rycht anent Godwart; bot man fuld be armyt with gude will, foberneffe, humilitee, and pacience, charitee and abftinence, and fyne cummys iuftice, and bringis wifedome with him, and annoblis the Ordre of Knychthede fere mare na it was before, and thus we haue that aganis all viciis of the Seven Dedely Synnis: The vertu of Force, with help of thir othir counfalouris that we haue here before namyt, is fouerane remede aganis thame.

And now is it fpedefull that we fe quhat is the vertu of Temperaunce, and quhat it is nedefull and behovefull till: And as to that, the Doctour fais, That Temperaunce is a vertu quhilk haldis him euer in the mydwarde betuene twa viciis, that is to fay, betuene oure lytill and oure mekle, and thus techis temperance a man to kepe the mydwarde, ffor vertu is ay in the mydwarde: ffor man that has na mefure in himfelf,

quhen he dois outhir till the hye or to the law, thare wantis discrecion of temperaunce and mesure, (the quhilk is nedefull to be in Knychthede), ffor quhen Knycht knawis nocht his quantiteis of his mesure in all his dedis, his honoure is in were : ffor he fuld be temperit in largesse, that he be nouthir fule large na oure wrechit ; in hardinesse, that he be nocht fule hardy na oure cowart ; in etyng and drinking that he be nocht glutone, na gormand, na flut, na flutheroune, na zit dronkynsum ; na that he hunger nocht himself for wrechitnes ; in his speche that he haue nocht our mony wordis, na that he be nocht oure bestely, na our blate, that he haue na langage, na collacione in tyme quhen it efferis ; allua in his clething that he excede nocht, na that he be nocht oure wrechit : And thus in all thing to bald mesure is temperaunce : And schortly to say, it is the reugle of all wisedome, and but it na Knycht may well gouerne his Ordre, na neuer fall men fynd temperance bot with wisedome and with vertu.

Item, Gude custume and vſage is till Knychtis to here every day the Messe, qubare euer he be, gif it may gudely be gottyn, and gif ony preching or teching of clerkis, or wyſe men be proponyt, he fuld be redy euer to here the Word of God, and euer be redy till honoure, anourne, and pray to God, and to lufe him, ſerue him, honoure him, and obeye him in all place, atour all thing ; and in all his dedis, haue euer his hert on him, and euer think on the Paſſioun of Criſt, and on his awin dede, that he mon anyſs dee, and think on the ſchortnes and the wrechitnes of this world, and of the paynis of Hell, and of the grete joyis and glore celeſtiall of Hevyn ; And euer aſk him of his grace that hye glore of Paradife, and traiftis wele that he that takis mare pleaunce in haukis and houndis, deliciouſs metis, joly clethingis, fair women, gude wynis and ſpiciſs, lycht wordis with negligence of Goddis ſeruice, and lycht lying and deſpiſing of Goddis pure peple, and of the lawis of God and man, ſyk Knychtis ar nocht worthy Knychtis, bot erar diſpifaris of the Ordre, and inmyes to Knychthede ; ffor ſum trowis in wichecraftis, as in meting of beſtis, or in ſleyng of foulis with thame or agayne thaim, or on rycht hand, or on left hand, ſayand, the rycht fyde



gais aganis him, and the left fyde gais with him : And fayand, That all sik folyis efferis nocht to wifedome, refone, na difcrecioune, na to gude faith. Bot it as foly of fulis that grevis God, and caftis men of Goddis grace, and gerris thair inmyes oft tymes be maifteris of thame, quhen thai will nocht tak documentis of gude teching, na gude thewis to rengle thair dedis, and mare has traift in thair fretis and folyis, na in the faith of God Almychty. And tharfor, thai that vfis thir folyis, and levis the Vertues before faid of Fayth, Gude Hope, and Charitee, Humilitee, Largeffe and Lawtee, and nobilneffe of Forfe of curage, to gaynftand all thir vnworthy fantafyes, he is nocht worthy to bere that hye, worthy, and noble Ordre of Knychthede that dois thus ; ffor fum Knycht has fyk cuftumes to trow, quhen euer he feis a nakit womman in the mornyng, he fall nocht do his prouffit na honoure that day, na quhen he feis a womman kemmand hir hede nakit in the mornyng, he fall nocht have honour in armes that day ; and this is a falfe vnworthy treuth, ffor a juge that kepis the lawis that he is ordanyt to kepe, dois wele his office. Sa dois a Knycht quhen he vfis refone and difcrecione, and kepis fayth and lawtee with all the laue of Vertues of nobleffe, than is he worthy Knycht, and kepis wele his Ordre : Bot a Knycht that wyrkis eftir gone fretis, that we have here fum part namyt, and otheris, and levis the ordre of gude vertues and gude thewis, he is dois evin as a juge that levis gude and futhfaft witneffis led in a caufe before him, and jugis agayn gude fayth, be the chimnyng of foulis, or be the berking of doggis, and fyk lyke thing ; and thus Knycht fuld be ferme in the faithe, nocht variand, na fuld nocht traift in sik fretis, na wichcraft ; and leue the verray faith of God, ffor all fyk thingis are bot janglyng of fendis, that fleis in the ayre, that temptis Criflyn folk, to ger them vary fra the rycht faith to drawe thame to thair condampnacione.

Item, Till Knychthede efferis, principally to be amourefe of the commone prouffit, and of the commouns ; ffor quhy ? be the commouns, and for the commone prouffit Knychthede was foundyn, ftablyft, and ordanyt, than fuld Knychtis be curius of thair prouffit, be refone ; ffor gude refone gevis, that all Princis, Lordis, and Knychtis fpecialy, fulde be mare curius of the commoun prouffit, na of thair awin propre gudis ; ffor quhy ? it is mare nedefull and mare fpedefull, and grettar and mare neceffair, ffor the com-

moun prouffit riches bathe Prince and Peple, and gude propre gudis, bot a perfone proprely, and mare gude, is to be bathe riche, Prince and Peple, na he allane, and nocht his peple.

Item, To Knycht efferis to speke fobirly and wifely, and curtafly; and to be alffua nobly cled in diuerfs clethingis, and honourable, fair horfe, fair harnais, in the hanting of weris, and gouernaunce that he has: till hald alfua gude houe, eftir his power and eftate, till haue honeft houfing; and treuly Curtafy and Knychthede fuld neuer part company; ffor foule and vilaynoufe fpeche fylis the mouth of a noble Knycht, and fa dois it of all perfone of eftate; hamelynes and gude fpecialitee of acyuantance with gude folk, worthy and honeft, is wele accordant to Knychthede.

Item, Lautee, Veritee, Juftice, Humilitee, Charitee, Largeffe, Hardyneffe, Proweffe, with Forfe in curage and nobleffe, Pitee, Honeftee, Drede, Schame, with othir fyk like Vertues, and otheris that we haue before namyt, appertenis wele to be in company with the noble Ordre; and rycht as we fay, That in God is all vertu, all nobleffe, and all gude-lynefs, fa fuld all Knychtis, Lordis, and Princis, folow at all thair gudely powere the futeppis of thair ledare, lord, and techour, Jhefu Crift, quhilk all his werkis that he wrocht was all to geve us gude inftruftioun to gouerne vs in fyklike maner. And all the writtis that euer was writtin for our documentis and teching, for the teching of the keping of horfe and harnais and wapinis, is nocht anerly the inftruftioun of Knychthede till his barnis and otheris that he fuld teche vnder him: bot the gude cuftumes, gude inftruftiones in vertues, and gude enfamples of gude godlyke gouernaunce, eftir all the form and maner before faid, fuld be the gouernaunce of Knychtis, firft in thamefelf, and fyne teche till otheris; ffor he that better techis his horfe na his barnis, he gais nocht the rycht gate to teche the Ordre.



## OCTAUM CAPITULUM.

HERE DECLARIS THE DOCTOUR THE HONOURIS THAT SULD BE DONE TO THE  
NOBLE ORDRE OF KNYCHTHEDE.



OD himself ordanyt Knychthede, and honourit it, and honouris it, and allsua all the peple honouris Knychthede ; and as is recountit be the Lawis, Knychthede is honourit abuse all Ordre that euer was next Presthede, as maist honourable ordre and office that is or wes, and aboue all statis, sauffand the Haly Ordre and Office that sacryfys the body of God, the haly Sacrament of the Altare, with the otheris Sacramentis of the Haly Kirk. And the said Ordre of Knychthede is rycht necessair to the gouernaunce of the world, as is before said, in syndry placis ; and tharefore, before all temporale ordre, Knychthede suld be honourit be mony refouns, with all maner of peple ; ffor and Emperouris Kingis and Princis had nocht annex to thame the Ordre of Knychthede, with the vertues and propereteis, and nobiliteis, langand to the said Ordre, thaj war nocht worthy to be Emperouris, Kingis, na Princis : ffor suppose the Office be gretare, the Ordre is y-lyke ane in Kingis and in Knychtis, as Presthede is y-lyke of degree, bathe in Pape, Cardynale, and Patriarche, alsmeikle is it in a symple preste : and sa is it in Kingis and Princis knychthede, in regarde of symple Knychtis, suppose the Office be mare grete ; tharefore aucht thai till honoure the Office and Ordre of Knychthede, bathe Emperouris, Kingis, Princis, and Barouns ; ffor quhan thai do nocht honoure to the said Ordre, thai do dishonour to thamefelf ; ffor the Knychtis gerris the grete Lordis,

Princis, and Barouns be honourit aboue the small peple, and than fuld thai again do honour to the said Ordre, and honour thame abufe the peple.

Item, All Knychtis ar free be thair Ordre, ffor Knychthede and fredome acordis togeder rycht wele to the ryale magestee and lordschip; and, therefore, sen Knychthede is ordanyt for the manetenyng, defending, and vp halding of Emperouris and Kingis, Princis, Barouns, and all Commouns and small peple, than is it grete refone that thai all fuld defend, manetene, and vphalde the honour of Knychthede, and all Knychtis. And to the honour of Knychthede it appertenis, that he be in honoure haldyn, and that he be lufit for his gudelynes; and that he be doubtit for his prowesse and hardynesse; and that he be lovit for his noble dedis of worthyne; and that he be hamely for his lawlynes, and bichty in tyme: And becaufe he is of the self ordre that Kingis ar of, he fuld be haldin of counsale to Kingis and of grete Princis; and becaufe that he is of the natur of all mankynde, and enelynit to viciis, he is the mare worthy and honourable that he has force of noble curage to abstene him tharefra: And, therefore, fuld a Knycht dispise all viciis, and lufe all vertues; ffor the quhilkis, all Knychtis ar honourit, and nocht for othir cause; and all Prince, King, Lord, or Barone, that honouris Knychthede, outhir in court or in counsale, in houe or in femblee, he honouris himself: And alsua, quha honouris thame in gouvernement of bataill, honouris himself; and alsua, all Lord, that of a wife Knycht makis him a seruand, delyueris his honour in the handis of nobleffe of gude curage; and quhat Lord or Prince that encreseis the honoure of a wife Knycht in his seruice, or multiplyis it, encreffis and multiplyis his awin honour; and quhat euer Lord that manetenys Knycht that is in office, ordanyt till him, and enforfis him in his office, he enforfis him self and his lordschip; and Lord, that is bathe Prince and Knycht, has grete affinitee, and lufe and frendschip to Knychthede, and grete company fuld haue thar with: And gif he requeris of foly and euill maner of treti, ony Knychtis wyf till encline hir to wikkitnes, he exceedis the honoure of Knychthede; na git alfa a Knychtis wyf that has

barnis vnlauffull of villaine generacione, dois lytill honour to the Ordre of Knychthede, that scho is honourit throu; bot scho destroyis ande puttis to nocht the noble lignie and confraternitee of Knychthede. And quhat Knycht that has his barnis in matrymonye with ony villaine womman, he dois lytill honour to the noble Ordre of Knychthede, na to the band of gentrife: And sen it is fa that nobleffe and gentilleffe ar of tenderneffe and frendschip to Knychthede, and to the honour of Knychthede, and of his Lady be the honourit band of mariage; and the contrair is destruccion of Knychthede. Thus gif noblis and gentill men that ar na Knychtis, and has bot honour and worschip of thair awin birth and natiuitee, ar oblist naturaly to honour of Nobleffe and Knychthede be the vertu of gentrife that thai ar natyf till, than mekle mare ar Knychtis behaldyn to the honoure and worschip of Knychthede, quhilkis be thair ordre thai ar bundyn to; ffor in that that thai do honoure to thair Ordre, thai do honoure to thame self: For all Knycht is oblist at all powere to honour his persone; first to be wele cled in his persone, syne to be wele horsit, and syne wele enarmyt and harneft in his habilliment, and alsua aw nobily to be seruit of noble persons: that is to say, persons vertuouse, sen all nobleneffe presupponis vertu. But git mekle mare but comparifone is he behaldyn till honoure him self with nobleffe of curage; ffor the quhilk nobleffe of curage he beris that hye and noble Ordre of Knychthede, the quhilk alsua is defoulit and dishonourit quhen a Knycht levis vertu of curage, and takis him false cogitaciouns of trayfouns, ref and rape, murder and thift, and puttis out of his curage, and slokis all the said vertues of nobleffe, as Justice, Temperance, Fors, and Prudence with Faith, Gude Hope, and Charitee, Liberalitee and Lautee, with otheris before namyt, appertenand to the maist noble Ordre: And thus, Knycht that dishonouris ane Knycht his fader in Knychthede, is nocht worthy to be honourit, ffor gif he war honourit sen he dishonouris his awin Ordre, mekle wrang war than done to the noble Ordre, to do honour till him that dishonouris him self and his Ordre; ffor quba may better honoure or dishonoure the Ordre na thai that are of the Ordre, and berand the Ordre:

and thus fen Knycht has in his hert a noble duelling place for the vertues and nobleſſe of curage, that fuld gouerne and manetene Knychthede, kepe well that caſtell place and duelling, that it be nocht oure ſett na ſegit with vicis, than mekle honour and reuerence is worthi to be done till him for his mekle worſchip and nobleſſe; and the mare that Knychthede be aſſemblyt with hie Princehede or hye Lordſchip, the mare is the Knycht behaldyn till honoure his Nobile Ordre, and mare obliſt to manetene his Knychthede with worſchip: At the reuerence, honour, luſe, loving, ſeruice, and doubting of Almychty God, oure gloriouſe Saluioure, and of his dere and gloriouſe Moder and Virgyne oure ſuete Lady Marye, and all the Haly Court of Hevin. IN NOMINE PATRIS, ET FILIJ, ET SPIRITUS SANCTI, AMEN.

## Explicit Lordre de Chevalrie.

HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE.

## Appendix.








No. I.

## EXTRACTS

FROM

### The Buke of the Law of Armyes.

*Gracia Domini nostri Jhesu Christi, et caritas Dei, et communicacio Sancti Spiritus Fol. 1.*  
*sit semper cum omnibus nobis in Christo Jhesu Domino nostro. Amen.*

ERE begynnys the Buke callit THE BUKE OF THE LAW OF ARMYES, the quhilk was compilte be a notable man, Doctour in Decreis, callit BONNET, PRIoure OF SALLON; the quhilk, quhen it was maid, callit it The Fleur of Bataillis, or the Tree; into the quhilk Buke thare falbe foure partis efter as the Rubryis schawis. The First part falbe, Of the Tribulacioun of the Kirk before the Natiuitee of Chrifte. The Secund party falbe, Of the Tribulaciouns and Destruccioun of the Four Principale Realmes gretteft of the Warld, &c. The Thrid falbe, Of Bataillis in generale. The Ferde, Of Bataillis in specialitee.

HERE BEGYNYS THE RUBRYIS OF THE FIRST PARTY, ETC., BE THE QUHILKIS MEN MAY BETTER KNAW THE PROCESSE OF THE SAID BUKE, AND OF EUERY CHAPTERE SPECIALY.

In the First Chapter he speris, Quhat thing is Bataill?	-	i
The Second Chapter is, Quhare was first foundyn Bataill?	-	ii

The Third is, Of the tribulacions of the Kirk by paffit,	-	iiij
The Ferde is, Of the first Angel,	- - -	iiij
The Fyft is, Of the tother Angel,	- - -	v
The Expoficioun apone the tothir party of the Vifioun of Sanct		
Johne,	- - - - -	vj
The thrid Angel,	- - - - -	vij
The ferde Angel,	- - - - -	vij
The fyft Angel,	- - - - -	ix
And 3it fpekis he mare furtherly of the Vifioun,	- -	x

*Expliciunt Rubrice Prime Partis, etc.*

*Sequitur Prologus in breuibus.*

Here folowis the Proloug of the faid Buke, in termis, as the forenamyt DOCTOURE BONNET, Prioure of Sallon, maid his first Intitulacioun and Prohemium : And fyne efter fall folowe the principale parties of the Buke forenamyt, Translatit be me GILBERT OF THE HAYE KNYCHT, Maister in Arte, and Bachilere in Decreis, Chaumerlayn vmquhile to the maist worthy King Charles of Fraunce, at the request of ane hye and mychty Prince and worthy Lord, WILLIAME ERLE OF ORKNAY AND OF CATHNES, Lord Synclere, and Chancelare of Scotland, in his Castell of Rosselyn, the 3ere of our Lord a thowfand four hundreth fyfty and fex.

To the haly Croune of Fraunce, in the quhilk this day regnys CHARLES THE SEXT of that name, the quhilk is lufit and redoubtit oure all the warld be the ordynaunce of God ; till him be gevin honoure, lofe, and glore, abune all erdely Lordschippis : Maist hye Prince I am callit, be my richt name, BONNET PRIOUR OF SALLON, Doctoure in Decreis. The quhilk I haue had mony finale thoughtis and gude will to mak sum

Buke ; First, in the honoure of God, and of his suete Moder, and of  
 your hye Lordschip. And the reasons why I haue vndertane to mak  
 this Buke ar gude yneuch, as femys me. And First and formaft, for  
 why? That the state of Haly Kirk is in sik tribulacioun that bot gif  
 God oure Lorde fet sum gude remede, the quhilk was wont till mak  
 gude cheuifaunee and gude end, in that mater be the Brethier of the  
 faith, auentureris of the Christin Faith, I can se be na way that it  
 may wele be, bot gif thare be sum gudely way of acordaunee fundyn and  
 sone. The Secund cause is and reason, For I se all Cristyndome sa grevit,  
 and troublit of weris, discensiouns, thiftis, and reueryis, haterentis, and  
 enuyes, that men kennys almaist na realme in Cristyndome bot it is in  
 were. Thrid reason is, for why? That the land of Provence, of quhilk I  
 am borne and vp brocht, is sa turnyt now for the renewing of new Lord-  
 schip, and for diuerse opyniouns that ar amang Lordis and the Communi-  
 teis, that with grete payne may ony wyfe man here it be reherfit, the  
 mekle sorowe that the Commouns sustenis for sik debatis. The Ferde  
 reason, for why? That mony notable Clerkis, the quhilkis wenys thai  
 vnderstand wele the glosyng of ancien Prophecies, sais, that it fulde be ane  
 of the hie lignie of Fraunce, the quhilk fuld sett remede in all this thingis,  
 and put this trauailland warld in pes and rest, that now is put in grete  
 pestilence. And for this cause my curage has gevin me to mak sum  
 newing of thing till enfourme your gouthede of mony syndry knaulagis of  
 Haly wrytt, sa that your curage fuld be movit the mare to help to sett  
 remede in the Haly Cristyn faith, the quhilk is in poynt of perishing, and  
 geve it socour ; and to geve you corage for to do in sik manere, that the  
 Propheeyes, the quhilkis are presumyt to be vnderstandin in your persone  
 maist worthy, be verifit in your maist noble and worthy Princehede, throu  
 your notable and haly werkis : And forthy, I mak your Hienes hertly  
 request and supplicacioun, that nathing that I fall put in this Buke, ge  
 dispryse, na lichtly, ffor all that I here say takis foundement of Haly Writt,  
 and of the Decreis and Lawis Cannon and Ciuile, and Philosophy Naturale,  
 that is Natural Reason. The quhilk Buke sal be callit THE FLOURE OF  
 BATAILLIS, OR THE TREE : And fyne mon I pas to my werk ; and  
 therefore is thare cummyn to me sik ane ymaginacioun, that I will ger

mak a Tree, the quhilk fall bere bot fruyte of sorowe; as men may fe, that all the perfecuciouns of the Kirk and Contreis beris bot fruyte of dule and diseife; departit in Four Partis, as is before said, on the quhilkis Four Partis the diuifioun of oure Buke fal be foundit, etc.

EXPLICIT PROHEMIUM.

## PRIMUM CAPITULUM.

Fol. 2, b.



EN it is fa that apou this mater, the quhilk may be lyknyt till a Tree, that may bere na fruyte but fruyte of doloure and diseifs, we see twa partis principale, amang the quhilkis is grete discorde, discensioun, and were; first, apou the Haly Kirk and the Fredome of it, as apou the Pape, and the Sege of Rome, with the fredomys: And apou the tothir part, we see, how amang Kingis and Princis, and Temporale Lordis, thare is ryfyn fa grete discensiouns, discordis, and weris, that the Brethir of the Fayth, as Nobles, men that wont was to be werreyouris to defend the Kirk rycht, ar now ryfyn agayne the Commouns and Comiteis agayn thame, that grete dule is to fe: Quharefore this Buke may wele be comparit till a Tree quhilk beris na fruyte, but fruyte of dule, etc.

. . . . .

HERE EFTERE FOLOWES THE DECLARACIOUN OF THE RUBRYIS OF THE  
SECOND BUKE, ETC.

Fol. 11.



N the first, Of the perfecucioun and destruction of the  
Foure grete Realmes.

1\*

Item, How and in quhat tyme the Citie of Rome was first  
foundit.

2

Item, In quhat tyme gouernyt the Senatouris.

3

Item, Of the gouvernement of the King Tules.

4

\* The Number of the Chapters, in both the Second and Third Parts or Books, are omitted in the Original Manuscript.

Item, Of the King Fernicle Archy.	5
Item, Efter of the King Tarquyn.	6
Item, Of the dede of King Alexander.	7
Item, Here he ſpekis of grete Archile, Conſul of Rome.	8
Item, Here ſpekis he of grete Sir Sempny, Conſul of Rome.	9
Item, Of the grete worthynes of Schir Sypre, Conſul of Rome.	10
Item, How grete Cartage was deſtroiyt.	11
Item, How the Almaynis wan a bataill apou the Romayns.	12
Item, Of Scilla, the grete inymy of the Romayns.	13
Item, How the Provincis maid Julius Ceſar thaire lord, for his worthynes.	14
Item, How that Fortune is rycht variable.	15
Item, Here he ſpekis of Sir Arthoma, Conſul of Rome.	16
Item. Spekis he of a queſtioun, be the quhilk thar come firſt Jurifdictioun amang men.	17
Item, Here he tellis quha was firſt Juge amang men.	18

. . . . .

HERE FOLOWIS THE CHAPTERIS OF THE THRID PARTY OF THIS PRESENT Fol. 21, b.  
BUKE, AS FOLOWIS IIERE BE DECLARACIOUN.

<b>I</b> N the firſt, Qubethir it be lefull and lawufull thing till entre in cloiſit feldis to defend richtwiſe cauſe.	1
Item, Of the ſamyn mater zit ſpekis he mare furtherly.	2
Qubethir it be thing poſſible that this Warld be in pes.	3
How that Force is ane of the principale foundementis of Bataill.	4
How it may be kend in a Man gif he be forſy or nocht.	5
Qubethir is mare vertu till a man to aſſailze, or to byde in felde.	6
Be how mony thingis may men knaw the prowefs of a Knycht.	7
A man ſuld erar cheſe to dee in felde, na flee fra the bataill.	8
Quhat punycioun ſuld he haue that paſſis fra the Oſt but leue.	9
Quhat punycioun ſuld he haue that fechtis wyth his Lordis inymy but leue, or of the Conſtable.	10

. . . . .

Fol. 26.

## HERE BEGYNNIS THE TABLE OF THE FERDE PART OF THIS BUKE.

<b>I</b> N Primis Off quhat rycht, or quhat evin cummys Bataill.	1*
Be quhat rycht or refoun may Men moue were agaynis the Sarrazenis or othir mistrowaris.	2
Gif the Emperoure fuld moue were agayne thame, quha fuld obey till his mandement.	3
Qubethir othir Princis na the Emperoure may moue were apon the Sarrazenis.	4
Qubethir the Emperoure may ordane were agayne the Pape, or agayne the Haly Kirk.	5
Qubethir the Pape may mak were on him.	6
Quhat thingis may ger moue Bataill neceffe.	7
Quhat thingis pertenis till a gude Knycht to do.	8
Quhat thingis pertenis to the Duke of the bataill.	9
How, and for quhat caus, a Knycht fuld be punyft.	10
Qubethir Strenth be a Vertu morale.	11
Qubethir, gif the Duke of the bataill be tane, men fuld haue merci of him, and faue his lyf.	12
Gif Forfe be a Vertu Cardinale or nocht.	13
Qubethir Prefonaris that are tane in bataill be the takaris or the lordis that payis the wagis.	14
Qubethir the Vassailis fuld pas in were on thair awin cost, or on the princis costis.	15
Gif a Barouns men fuld [help] thair Lord agayne their King, [and] ferue in his weris or nocht.	16
Gif twa Barouns has were ilk ane agayne othir, qubethir fuld thair men help ilkane his awin Lorde, or thair King, and he chargethame.	17
Qubethir I aw to defend my nychtbour in armys, and men wald fett to fla him.	18

\* In the MS. the Numbers of the Chapters in this Fourth Part, are marked, Primum Capitulum, II. Ca<sup>m</sup>., III. Ca<sup>m</sup>. &c.

Quhat Perfonis ar behaldin to defend othir.	19
How the Bonde is behaldin to defend his Lorde.	20
How the Sone is behaldin to defend the Fader, but the leue of the juſtice.	21
Quhethir erar is the Sone behaldin defend his Fader, or his natural Lord maifter.	22
Quhethir a Clerk fuld erar help his Fader or his Biſchop, and he haue were.	23
Quhethir to conqueſt gudis rychtwifely Men may leſfully mak defen- fable were.	24
Quhethir for vnrychtwife conqueſt Men may mak were diffenfable.	25
Quhethir Preſtis and clerkis may defend thair gudis be armes.	26
Gif Armoure lent and tynt in felde fuld be reſtorit.	27
Gif Armoure or horſe hyrit and tynt fuld be reſtorit.	28
Gif a Knycht be [ar]reſt douand his Princis charge, quhethir has the Knycht or the Prince actioun to the party.	29
Gif a Man gais to the weris vnchargit, fall he tak wagis.	30
Gif a Knycht feruis a King vnchargit in his weris, quhether may he laufully aſk him his wagis.	31
Gif the King of Spanze ſendis ſecours to the King of France in his weris, as he has done othir tymes till him in ſik lyke cas, quhethir fuld the Spannollis aſk wagis at the King of France.	32
Gif a Man gais to were for vayn glore, quhethir he may, be law of armes, aſk wagis or nocht.	33
Gif a Capitane doand his Lordis bidding tyne his gudis, gif his Lord aw to reſtore him agayne.	34
Gif a Man gais to the were for couatiſe to pele and rub gudis, quhethir he may aſk wage or noucht.	35
Gif a Clerk may leuefully pas to the weris or nocht.	36
In quhat termes the wage aw to be payit to Men.	37
Gif a Wageour gais to play and diſport him, with leue, for a tyme, gif he fuld be payit of that tyme.	38
Gif a Knycht has tane wagis of a King for a zere, and he wald with-	

in thre monthis pas his way till ane othir Prince, quhethir gif he fuld be payit for the tyme that he had feruit.	39
Gif a Sowdioure be payit of a Prince for a zere, gif he may put ane othir in his ftede or nocht.	40
Quhethir gif a Capitane may fend of his folk away, that he has anys mouftrit in felde.	41
Gif a Man of armes hapnis feke in the weris, quhethir he may ask his wagis for all the tyme that he is feke or nocht.	42
How Gudis fuld be departit in the weris, that ar wonnyn in tyme of the weris.	43
Gif a Man may rychtwifely hald that he has tane fra a revare, that fet to reue him be the way.	44
Gif twa Citeis makis were ilkane on othir, quhethir thai may lefully mak were thai clamand to hald of na fouerayne.	45
Quhethir a Man may fla his prifonare efter that he be tane and zeldit, at his awin will.	46
Gif a Man may ask ranfoun of gold and filuer at his prifonare be law or armes.	47
Quhethir for the weris that is betuix the Kingis of Ingland and of France, the Franchmen may leuefully tak the pure mennis gudis, and mak achet of, and mak prifonaris thair perfouns.	48
Quhethir a King may lefully, be cautele and subtiltee, ourfet or difconfyte ane othir King.	49
Quhethir Bataill may lefully be on Haly day.	50
Quhethir gif a Man wrangis ane othir, he may lefully recouer apon him be were his thing, gif he may reclame him in jugement.	51
Gif a Knycht deis in bataill in his Princis querele, quhethir his faule be fauf, or nocht.	52
Quhethir Rychtwife men or finnaris ar starkar in bataill.	53
Quhy is there fa mekle Were in this warld.	54
Gif a Prifouner be fuorne to hald prifoun, and his takar put him atour his ath in stark prifoun or feftnyng, gif it be lefull to him to efcape, and brek prifoun.	55



Gif a Man be prifonare till ane othir, and he put him in a fark close toure, in fekir fefteynyg, quhethir he be haldin to brek prifon, and efchape.	56
Gif a Man has fauf condyt to com feurely, nocht fpekand of his way-paffing, quhethir he may be haldyn prifonar in his paffing.	57
Gyf a Man that has fauf conduēt may bring on his fauf conduēt gretare man na himfelf is.	58
Gif a Man be tane prifoner apon ane otheris fauf condyt, quhethir he that aw the fauf condyt fuld outred him of prifoun on his awin coft.	59
Gif a Man fuld enter agayn in prifoun, and he war rycht dredand for to be put to dede.	60
Gif a Prince may leffully refufe ane othir Prince to pas his voyage throu his contre but feath.	61
Quhethir Kirkmen fuld pay tailles, tributis, and inpoſcious to Seclere kingis or princis.	62
Gif the Kirk may mak were agayne the Jowis.	63
Gif a Man may ficht for his wyf in armes.	64
How the ta Brothir may defend the tothir in armys.	65
Gif a Baron be vaſſall to twa Lordis that makis weris in ſyndry con- treis, to quhilk of tham fall he mak ſeruice till.	66
And gif a Baron be vaſſall to twa lordis the quhilkis makis were ilkane apon othir, quham to fall he mak ſeruice.	67
Quhethir Bondis fuld be conſtreynit to the weris.	68
Quhilk Folk may nocht be ſtrenȝeit to mak weris, ſuppoſs thai be chagit.	69
Gif a Man be hurt ſarely be ane othir, and he hurt him agayne, gif he ſal be punyſt.	70
Gif a Man bonde makis ſlauchter be the bidding of his Lord, fuld he be punyſt.	71
Quhethir a Bonde may defend him again his Lord, and he war fett to ſla him.	72
Gif a Monk may defend him fra his Abbot, and he wald fett to ſla him.	73

Gif the fone may lefully defend him agayn his fader, and he wald fla him.	74
Gif a Man may lefully defend him agayn his awin juge, or nocht.	75
Gyf a Man be banyft a realm, and happin to cum in agayne be ony cas, gif men wald fet on him, to tak him, quhethir he aucht to defend him.	76
Gif a Prefte be affailit wyth his inmyes berand Goddis facrit body on him, quhethir he aw to lay down Goddis body, and defend him, or nocht.	77
Gif a Man may for mark be prifoner that maid neuer caus bot for otheris.	78
How, and in quhat maner, mark fuld be tholit or gevin be the Prince.	79
How fuld mark be gevin aganis a Citee that allegis to na foverayne.	80
Gif all Lordis may graunt markis.	81
How, or be quhat refoun, may it be fteynd that the King of France be nocht fubject to the Empire.	82
Quhethir gif the King of England be fubject ony way to the Empire.	83
Gif a Burgefs haldand change and houfe at Parife be tane and robbit be the way cummand to Parife-wart, quhethir he is to be gevin power of merk to for the gude recovering.	84
Quhethir a Scolare at the fudy in Parife of England borne, aw to be prifonare.	85
Quhethir a Seruand fuld joyfe the priuilege that his maifter has lang joifit.	86
Gyf ane Inglifman cummys to Parife to vifyte his fone at the feule, beand feke, quhethir he aw to be prifoner, or nocht.	87
Gyf ane Inglifman cummys to Parife to vifyte his brother feke at the feule, quhethir he aw to be prifonare, or nocht.	88
Quhethir a Studyand may lefully be haldin in prifoun for ony mark.	89
Quhethir a Wode man may be haldyn prifoner and ranfoun in the weris.	90
Quhethir a Wode man, efter that he be cummyn again to his wit, may be haldyn prifoner.	91

Quhethir a passand alde Ancien man, be law of armes, may be haldin prifonere.	92
Quhethir a Childe may lefully be tane and haldin prifonere be the law of armes.	93
Quhethir a Blynd man, be law of armes, may be tane and haldin prifonere.	94
Quhethir Ambaffadouris or Legatis cummand to the King may lede his inmyes throu his realme with thame, or nocht.	95
Quhethir a Bifchop may be tane prifonere be a Franch man, the Bifchop beand of Ingland.	96
Quhethir a Kirk man may be tane for mark.	97
Quhethir gif Pilleryns may be maid prifoneris be ony maner of weris of armes.	98
Quhat thingis in tyme of were has fauf condyt be priuilege unaskit at the Princis.	99
Quhethir, in tyme of were, the afs and the ox fuld bathe joife a maner of priuilege.	100
Quhethir gif the varlet aw to joyce the priuilege of the hufbandman.	101
Quhethir, in tyme of weris, folk may ledder castellis and wallit townis lefully.	102
How fuld be punyft folk that brekis the Princis fauf condyt, or his affurancis.	103
Quhethir a grete Lord fuld traift in a fauf condyt, or ony othir lawar perfon.	104
Quhethir gif a Cristin King, Prince, or Emperour, may gif a fauf condyt till ane othir King, Prince, or Emperoure Sarrazene.	105
Gif twa Lordis has made trewis togidder fuorne, quhethir gif the tane brek trewis gif the tothir fuld  rycht fa brek.	106
Quhether better be to fecht fastand before mete, or efter mete quhen men has dronkin.	107
Quhethir bataill may be fet before Ladyes.	108
Quhethir the Quene Jonat of Naplis mycht lefully affailzie the King Lowis de Cicile.	109
Here previs the Autour playnly how gage of bataill is reprovit be all maner of lawis.	110

Here he puttis the cafe, in the quhilk it is lefull to geve gage of bataill.	111
And git he puttis ane othir cafe in the quhilk law of armes will thole gage of bataill.	112
And git ane othir cafe efter the lawis of Lumbardy.	113
And git ane othir cafe efter the law of Lumbardy.	114
And git ane othir cafe efter the law of Lumbardy.	115
And git ane othir cafe efter the law of Lumbardy.	116
And git ane othir efter the law of Lumbardy.	117
And git ane othir efter the lawis of Lumbardy.	118
And git ane othir cafe efter the lawis of Lumbardy.	119
And git ane othir cafe efter the law of Lumbardy.	120
And git ane othir cafe efter the law of Lumbardy.	121
And git ane othir cafe efter the law of Lumbardy.	122
And git ane othir cafe efter the law of Lumbardy.	123
And git ane othir cafe efter the faid Lawis.	124
And git ane othir cafe efter the law of Lumbardy.	125
And git ane othir cafe efter the law of Lumbardy.	126
And git ane othir cafe efter the faid Lawis.	127
How oft tymes the bataill in listis is nocht done be the principale perfouns bot be otheris.	128
The form and maner of thair Aithis that fuld fecht in barrieris of clofe listis in felde.	129
Gif a man passit age, may put quham him list to campiou to ficht in barreris for him.	130
Gif ane of the campiouns brekis his fuerd, quhether ane othir fuld be gevin him agayne.	131
Gif the Lord may nocht know the first day quha has the lyklyar, gif thai fuld cum again on the morn, and enter in felde as before : Quhilk of the twa campiouns fuld first stryke.	132
Gif the venguft man fuld pay the costis, thouch the Kyng remytt his actioun.	133
Gif a man has bene venguft of ony crime in barreris, gif he may be accusit in jugement tharof.	134

Qubethir gif the campions may fecht in playne felde, but barreris, gif thai lykis.	135
How he fuld be punyft that has grantit his crime, and vencuft in barreris opiny.	136
Gif a Knycht appellis ane othir, quhether gif thai may leue of, and forthink the appele.	137
Here he fpekis of Armes and baneris in generale.	138
Here he fpekis of Armes and baneris in fpecialitee.	139
Gif a Man may [tak] otheris armes at his lyking.	140
Gif ane Allemain fyndis a Frenchman berand the famyn armes that he beris in felde, quhethir gif he may appele him of battaill.	141
How fuld be punyft folk that beris othir mennis armes but leue, to do tham ony lak.	142
Here fpekis he of colouris in armes, qubilkis are the maift noble ; and of thair diuifions.	143
And firft, he fpekis of the colour that is rede.	144
And fyne he fpekis of afure that is the blewe coloure.	145
And fyne he fpekis of the quhite colouris.	146
And fyne he fpekis of the colour that is blak.	147
And fyne he fpekis of the condicioun and nature of the ordinance of the clofing of the Barreris.	148
And git fpekis he of the condicioun of the clofe felde, ordanyt for fechting in barreris, as faid is.	149
And git ane othir thrid reule of the condicioun and nature of clofe barreris.	150
And git fpekis he of the ferde condicioun and nature of the clofe felde, that is callit barreris.	151
And git the fyft doctryne gevis he of the form and maner and con- dicioun of the clofe felde.	152
And git the fext doctrine fpekis he of the form, maner, and condi- cioun of the clofe barreris.	153
Here he fperis quhat condicioun fuld be in a gude Emperoure be the nature of his hie office.	154
Quhat thingis appertenis to be in a gude Prince, King, or othir.	155
. . . . .	

## CAPITULUM CXXXVIII, &amp;c.

HERE SPEKIS THE DOCTOURE OF ARMES THAT AR IN BLASONS, AND  
OF BANERIS AND PENOUNS.\*

Fol. 77. b.



OW efter that he has determynit of Bataillis bathe in generale and in speciale, than will he declare the Armes that all Princis and Nobles and othir Gentillis aw to were, and of thair colouris, and discripciouns : And fyrst, Quhethir a man that is nocht of thair lygnie may bere leuefully thair Armes at his plesauce? the quhilk mater is nocht lycht to declare, bot of grete difficultee for many caussis. And first, men suld vnderstand that sum Armes was gevin of power of autoritee of Emperouris, Kingis, and Princis, to Lordis, and otheris Barouns, or to thair predeceffouris, the quhilkis ar of alde tyme, and of alde anceftrye, that nane suld bere, bot thai war cummyn of that lignie, that is to say, in the realme of the Emperoure, King, or Prince that gafe the said armes ; ffor and the King of France had gevin a lyon of gold to bere till a Lord of his contree, quhat wrang dois that Lord till ane othir Lord of Spaigne or of Almane, that the Emperoure or the King of Spayne had gevin it till. Bot thare is othir maner of Armes, the quhilkis ilke man that beris thame, tuke at thair awin plesance to mak difference and knaulage amang Lordis, Gentilis, and noble men of armes, to know ilk ane be othir. And all namys and furnamys of men was foundyn ffor the samyn cause. Or ellis all suld haue bene in confusioun that nane suld haue had knaulage of ane othir. And this name may ilke man tak, and geue his barne at his awin plesance, or the godfader, or godmoder, or frendes may geue namys to thair frendis ; and rycht sa in the samyn wyfe is it of armes, that in the

\* Although each chapter at the beginning is marked with a rubric, the number of the chapter is not given in the Original Manuscript. The following selection will be found to differ somewhat in the divisions, but it represents the whole portion of the Manuscript which corresponds with the titles of chapters 133 to 153, in the preceding Table ; along with the conclusion of the Work.

begynnyng quhen the weris began, till haue sum defference among nobles, sik armes was, sum assignit be Princis and Lordis ; sum was tane at the plesance of partye ; sum be thair frendis consent and consale, sa that men of honour and of estate suld be knawin be thair armes, the quibilkis ar callit thair takenys in armoury. And thus in were tyme, new men of armes that has nane armes of propertee, may in this wise tak armes at thair lyking syk as thame left. Bot nocht to tak nane otheris Armes.

HERE SPERIS THE DOCTOUR GIF A MAN MAY TAK ANE OTHERIS ARMES  
AT HIS LYKING.



Thus a Man has tane to bere in his Armes a low of gules in a champ of siluer, ane othir of that ilke toun has tane the samyn efter that he has it wynteris and geris. Than speris the questioun, Qubethir the first may gaynstand this armes and plenge to the Prince, and ger this be reformyt and forborne. And first he sais, Nay ; ffor quhy ony man may tak lesfully, as before said is, ane othir mannis name, and call his barne in the samyn toun, ffor it befallis oft tymes that syndry men ar callit be a name in the samyn toun ; and may do it but lak. And quhy then may thai nocht alwele tak twa ane armes, or thre, or almony as lykis. Bot the cowntre party sais agayne, That it is a commoun vse and custume in mannis lawe, and approuit be othir lawis, that quha sa euer may first tak wilde foule, or fyseh, or wylde beste in the wilderneys, it is his be the lawe. And than, sen this noble man has first tane sik a beste, or sik a foule, or sik a fisch, to bere in his schelde and on his cote of armes, and on his banere, pannoun of armes, or in blasone apon his heraulde or perseuandis breft, or othir wayis to paynt in hall or chaumer at his lyking ; Quhy suld ony othir tak it efterwart to bere that war in toun or in the samyn contree, quhare it war borne ? And als it war mare thair scathe na thir prouffit, ffor it wald quhilom mere men that had grete dedis ado, quhen thai wend to cum to thair awin maister in werefare, thai mycht failze, and othir wayis in syndry wyfe mycht erre in

thair dedis that mycht hynder bathe the partis that nedit nocht, na is na poynt of gude gouernaunce, na gude policy in dedis of armes : And as langand this questioune the Doctour makis sic a conclusioun, That gif a gentill man or lord had tane ane armes at his plesance, and borne it lang tyme opynly kend in dede of armes, and in weris, or othir wayis in tyme of pes, that it war kyd and knawin till him and his lignage ; Thare aw nane othir in that contree to tak the famyn to bere, na the Prince na the lord of that contree, fuld nocht lat tham bere it on na wife, ffor than war the principale caufe of Armes-taking all foreletyn ; ffor the principale caufe of Armes-taking is for to knawe the perfonagis of noble men in bataill, or in armes, or in tournamentis, or to knawe a lord in felde be ane othir, with his men, and his frendis and wele willaris fuld draw till him and knawe him be his takin, and fa fuld the diuersitee of armes mak the knaulage of the diuersitee of perfonagis ; and gif it be hapnyt ony lorde or othir man to be flayn in felde, and fa manglit that his visage mycht nocht be knawin, be his cote of armes he fuld be knawin and brocht to Cristin beris : And allua, that be the defference of armes euer furth quhill the world leffis, men fuld knaw be the takynnyng of thair armes, thair sepulturis quhare thai ar beryit ; and quha was in thai tymes maist honourable and worthymen, as oft tyme men feis apon thair sepulturis be thair frendis maid efter thaire deceffe, and sum be thame felf or thai be dede ; be the quhilkis, quhen all the lygnie is failit, and the surname, git will the valliance of thame be knawin be thair armes, the quhilkis in armes are callit Takenis : ffor and fyndry lordis or gentilis tuke all ane armes, or takenis, it was bot a confusioun. And a mare grete resoun ffor be all gude custumes of nobleffe, lordis, and gentilis, makis thair felis efter thair armes, and gif ane fuld bere ane otheris armes in his fele, men fuld nocht wit quhais it war. Item, all Kingis fuld kepe that na man do till othir dishonour, schame, na villany, na injure, na new novelliteis. And it is to presume, gif ony man wald newly tak ane alde armes of ane otheris that it war for dispyte or injure to despise him to prouoke noife and debatis for alde fede or enuy, the quhilk the Prince fuld stanch. And as to the argument, it is na thing lyke till a man to be callit lyke till ane othir or fyndry in a town ; For



quhy? For sik cause men has gert geve ilke man his furname that makis the difference. Bot and mony men bare ane armes, how fuld ony man, Haralde, or othir, knaw men, na geve the honoure of gude dede till him that had honourably deferuit it, or to geve lak and dishonour till cowardis or flearis fra bataillis: And tharefore, in all sik debatis, the Prince fuld ger fett remede. And gif ony complaynt war, fe, be Harraldis and men of knowlage, quha had rycht, quha wrang, and do justice.

HERE SPERIS THE DOCTOURE GIF A FRANCH KNYCHT SAW A DUCHEMAN OF ALMANE BERAND HIS ARMES BUT DIFFERENCE, AND HE APPELLIT HIM OF WERE TO FECHT WITH HIM, OR FORBERE THE ARMES; QUETHIR AW HE TO BE ADMYTTIT, BE PRINCE, OR NOCHT TO FECHT IN BARRIERIS WITH HIM.



S gif a Knycht of Almane wald cum to see noblesse in France, as tournamentis or othir wasselage, and that he fand a Knycht in France at the tournayment, that bare the samyn armes that he beris: And thus he maid questioun bustoufly, sayand, He traistit he wrangit him and his lignie to bere thai armes, sperand, be quhat title of rycht he bare thame? The Knycht of France anfuerd, sayand, That he traistit that he mycht bere lesfully the takyn of armes that his fader, and forefader, and all his ancestris had of sa lang tyme borne, that thare was na memorye in the contrarye. The Duche Knycht replyis agayn, sayand, Gude Sir, suppose your fader and ancestris haue borne thame sik a tyme, my kyn and ancestris ar of eldare begynnyng na gouris, and als ar mare noble of lignie; quharefore, sen ze and gouris has tane thame efter us, and ze ar nocht of sa grete noblesse of alde ancestry, me think ze fuld deferr till us, and nocht we to zow: Quharefore, I say ze bere thame euill and wrangwisly, and that I fall preue with my persone. And with that the Franchman fais, That he dois him na wrang that beris the armes that his ancestres has of sa lang tyme borne, and that he denyis his wrang, and that fall he defende. Than is this the question, Qubethir the King aw to geve leve to thir twa Knychtis to feicht, or nocht? And as to the first visage, it semys thai fuld be tholit, be the refouns that the Duche

Knycht allegis. Bot the Doctouris accordis nocht to that opynion, ffor as we have before said, thai ar nocht of a realme, na of a Prince haldand, quharfor the Naciouns makis the defference sufficiand, sa that it war nocht done for despyte, na othir barate ; ffor gif a trauailand Knycht of France had tane sik armes, and he war a wikkit man, of lyf a tyran, and unbonourable, that mycht defame the armes in ferre contreis, the Duche Knycht mycht haue sum coloure and resoun tharefor, gif the Franch Knycht past in Burgone, or Barry, or Lorane, and brynt and slewe, and rest and forfit women, and had renoun to be a wikkit man of lyf, and men wist nocht his surname, na of quhat contree he war, and the tothir Knychtis armes war kend our all thai countreis, and sum men mycht traift that it war he ; and in this cas, the Duche Knycht had resoun to ask him to be depriuit of his armes at the King of France, and the King to grant it him, gif the said Duche Knycht and his lignie war approuit men of honour, and thareapon grant him leue of bataill in listis, as said is, gif him lykis for the cause, efter the custumes may be tholit.

HERE SPERIS THE DOCTOURE HOW THAI SULD BE PUNYST THAT BERIS  
OTHERIS ARMES WRANGWISELY, IN ENTENCIOUN TO DO MY'S VNDER  
SCOUG OF THAME COUERTLY.



S gif a Souldiour of symple state tuke the armes of a Knycht Noble of France that war of gude renoune, bathe in honour of armes, and othir wayes of alde ancienetee, and that Knycht of Ducheland had tane thai armes newly, in entent to be mare profit and honourit, and to be hyar auansit, and tak mare wagis, in faith I traift that the King, at the persuyt and request of partye, the King aw to punyfe him be law of Armes. As in the lyke maner, gif a maister armoureur of Parife, that had renoun to be the best of that craft, that war in France, and in his werkis had a takyn that his werkis were knawin by, and ane othir of Troyes in Champaigne tuke that ilke takyn, sa that for the renoun of the Parisien, his werkis fuld be the better fauld ; and rycht sa of coultellin, or ony othir craft, or of no-tairis, gif ane dois falsset vnder the sailign of ane othir, I say, all sik men

fuld be well and cruelly punyft be justice; and gif the contrary war tholit, it war grete damage to the realme.

HERE SPERIS THE DOCTOUR QUHAT ARMES AR MAIST NOBLE BE THE COLOURIS, AND QUHAT COLOURIS AR MAIST NOBLE IN ARMES.



OT be cause the Princis and Lordis beris Armes of mare nobleſſe na otheris; and that the Doctouris has ſpokyn in othir tymes, and othir placis, of Princis armes, and of thair baneris, quharefore I will nocht here mak queſtioun, na dout the quhilk armes are the maiſt noblez and the maiſt rychez; ffor quhy, that alwayis comparifoun is odious.\* Bot it pleſis me to ſpeke ſum thing of Colouris of Armes, and of thair deſcripciouns. And as the Doctour ſais, that ſum of thame is mare noble na otheris, for the repreſentatioun that thai mak be thair propre nature, and be this cauſe, we ſay, that colour of Gold is the maiſt noble colour that is in this world here; and the reſoun quhy is, ffor be the nature of gold, it is clere and ſchyuand, rich, vertuouſe, and confortand; ffor oure Maiſteris, Doctouris, and Medicinaris, and Philoſophouris, gevis the gold in ſyndry wiſe in medicyne to folk that ar debiletez in thair nature, that thai can get nane othir remede for ſouerane remede; and is lyknyt be his condicioun and nature to the Sonne, the quhilk is the maiſt noble planet that euer God maid, and beris lycht till all the world, and encreſcement and confort till all naturale creaturis. And the lawis ſais, that of all things that God maid, the claritee and licht is the maiſt noble; and, tharefore, the Haly Wrytt ſais, that the ſanctis in hevyn ſchynis as the ſonne; and alſua oure Souerane Lord, quhen he tranſfigurit him before his Apoſtliſ, his viſage apperit to thame as the ſonne in ſomeris day brycht: And becauſe the Gold is comperit to the Sonne, as the propre effect of the ſonne, the quhilk is king and lord of all planetis, and alſua is figurit be Haly Wrytt be the viſage of our Lord; and be that cauſe the ancien Princis, in ald lawis of armes, ordanyt that na noble man fuld bere

\* In the original, "Car toutes comparaiſons ſont hayneuses."

gold in his armes, bot Princis, Kingis, and Emperouris, for the nobles of him : And thus conclude we, that the maist noble coloure is Gold. And suppose sum ignorant men wald say, gold is metalle, and na coloure, that makis nocht ; ffor largely to tak colouris, be all oure Maisteris and Philosphouris, all metallis, all low and lyeltnes, that lemys and gevis fycht to the eyne, is of the nature of colouris.

The Secound coloure that is in Armoury, is callit be thir maisteris Purpre ; the quhilk he callis here Rede colour ; the quhilk representis the lowe of Fyre, the quhilk is the maist elere, and lycht efter the sonne, and the maist noble of all the elementis ; the quhilk colour fuld nane in armes were, bot anerly Kingis or Princis, be the alde custumes of Princis and Faderis of Armes, of alde tymes.

The Thrid colour is Afire ; the quhilk, be his figure and coloure, representis the Ayer, the quhilk is next the fyre, the maist noble element ; ffor it is in itself lignie and futile, and penetratyf, ressauand the lycht throu it, and hable till rassau all influences of the planetis and of the hevynly constellaciouns of nature, throw the quhilkis all this Erde is gouernyt, and all Nature : and sum callis the coloure Azure, hafand the colour of the firmament, sayand, that Afire is a hevynly colour, it makis not : ffor thare is bot lytill betuene, nocht than the lift is nocht colourit.

Ane othir coloure is the Quhyte coloure, the quhilk next the Afire is the maist noble coloure that was countit in Armoury in ancien cronikis, because that it is maist nere the nature of lycht and claritee ; and for the elerenes of it, it is signyfyit to the vertu of puritee, of elenefle, and innocence, and sympilnes : And as to that the Haly Scripture fais, that the clethingis of Jhesu Crist apperit ay to thame of quhyte colour as snaw ; and this coloure of quhyte representis the Water, the quhilk efter the Aire is the maist noble element.

Ane othir colour is in Armoury that callit is Blak ; the quhilk representis

the Erde, and be it is signyfyit dolour, ffor it is ferrest fra lichtnes and claritee that betakenis blythnes, and cummys norest to myrknesse; and tharefore, quhen ony peple or folk will mak dule for ony of thair frendis dede, or in ony bataill tynt, or othir grete misaventure, men makis thair dule in that clething; ffor it is the lawest of degree of all the four elementis, and is signyfyit be it humilitee. And for that cause, in takenyng of humilitee, the religiouse men ar cled in blak wede, commonly to schawe mekenes in hert, and put away all lust of vanitee, and vane glore worldly.

## PRIMA REGULA BELLI CLAUSTRALIS.

HERE SCHAWIS THE DOCTOUR CERTANE THINGIS AND DOCUMENTIS  
TOUCHAND CLOSE BATAILL, THAT WE CALL BATAILL IN LISTIS.



AND first, be cause that close bataill is rycht perilouse and mysty to be jugit be ignorant men, that ar nocht instruct in the lawis, myn advys is, that thare suld na Prince, na Lord, hald felde of bataille in Listis, bot gif he had gude wise counsale of wele vnderstandand men of lawe; that is for to say, of Doctouris in Canoun and Ciuile, to geve him gude counsale: ffor commounly the casis ar so subtil to juge, that Seclere men for couatise and auarice of warldis wyn, gevis oft tyme counsale to Princis that foundis mare to the desyre of wynnyng of warldis gude, na it dois to refone or to rychtwise querele; and als thai wate quhat casis ar in the lawis condampnyt vterly, and reprouit, and quhat casis ar tholit and permyfit at the plesance of Princis; and wate alsua, quhat casis ar priuilegit in the law quhilk nocht; and the lawis fais, That Aduocatis ar procuratouris of mannis lignage. And ane othir refoun quhy I haue sett this rengle is, ffor commonly the Clerkis ar mare sad of counsale, and mare caulde of complexion, and mare temperit in thair curage, and ferrar can se in the ground of a mater na Secleris; ffor Seclaris ar hate of blude, and in ire, and oft tymes thai geve thair counsale and jugement again refoun, with the wrang outhir for fede or

friendſhip, luferent, or haterent, or for mede, or for ire, or breth, or othir ſingular appetite, for honour or riches, or lordſchip or reddoure or otheris. And erar ar inclynyt to mak were, na trefy and concorde ; and to ger bataill in barrieris be, na to floke it, and appeſe it ; ffor ire lettis the mannis mynde to juge and determe veritee.

## SECUNDA REGULA BELLI CLAUSTRALIS.

HERE DECLARIS THE DOCTOUR ANE OTHIR REUGLE AND DOCTRYNE APON  
THE GOUERNAUNCE OF CLOSE BATAILL.



HAT nocht gaynſtandand that be malice or hete, woodnes, ramage, or pride orguillouſe, or be inclinacioun, auariciuſ appellacioun of bataill be maid, and the party reſſauis the gage of bataill, the Prince ſuld be wiſe in his audience geving, and of gude tholemudenes, to ſuetely here the cauſe that the Appelloure chalangis the appelland of ; and wele copy and vnderſtand all the mater before, or he geve his conſent, and gif the cauſe movis of dett or of fede, or of ony othir ſingular cauſe he ſuld call counſale, and inquere how and quhare, and in quhat place, and for quhat cauſe, and of quhat tyme, and all the circumſtancis, and gif the Prince may be ony way get knawlage of othir pruf or witnes, or othir pruf be inſtrument or obligacioun, or to draw out of the party be inquisicioun or confeſſioun, and othir maner of prufis. And gif the Prince may perſaue be ony way that ony knaulage may be gottyn be ony way of the world, the Prince ſuld nocht thole paſſe bataill. Or ſuppoſe na witnes war, bot anerly that the party allegit witnes, ſit ſuld he aſſigne day till produce thai prufis before the juſtice ordinare ; ffor quhen pruf is offerit, or allegit, all wage of bataill is flokit, be all lawis of canon and of ciuile.

To the Thrid reugle and doctryne of battaill in Liſtis is this : That the Prince in na caſe ſuld juge bataill to be, bot quhare thare is na prufis allegit na product, and that is law commoun and reaſonnable cuſtum ;

bot he fall fuere, be his faith, that his cause can nocht be profit in na way bot be his perfoun.

The Ferde doctrine teching and rengle of bataill in barrieris is : That a Prince fuld haue gude counsale to ger propone before him the maner of the appellacioun, and the cause and occasiouns that the Appellour allegis in his appellacioun, and gif him thinkis refonnable the cause of the appellacioun, he fuld admytt thame to the bataill ; and gif thai war nocht refonnable, floke it out, and geue na consent tharetill, na tholaunce ; ffor gif fulis, throu thair foly, be sa daft that thai wage bataill for lytill, evyn as to say, Qubethir growis better wynniss in Burgoyne or in Gascoyne ? or, Qubethir is thare fairar ladyes in Florence or in Barfalongne ? or, In quhat countree is thare best men of armes, in France or in Lombardy ? And the ta-part cast gage of bataill on the tothir, apon thir grete weris of lawe ; or to say, his hors runnys fastar na his ; or, That his hors is better na his, or fyk lyke thing ; or, That he lufis his lady better na he dois ; or, That he dancis or syngis better na he dois, or for fyk maner of tromperys ; a Prince fuld nocht juge na thole bataill to be, bot he fuld, before the peple, in prefence of his counfall, punyfe fyk trompours, that otheris take enfample thareby in tyme to cum, to gage bataill for fik fule causis.

The Fyft doctrine is : That for na wordis of hete, and fudane ire of chaude cole or of chaude mellencoly, na injuriouse langage, thare fuld na Prince thole na consent gage of bataill in listis to pas ; for wordis may be said for hete, or for brethe, or for gude wyne, or othir wayis in lichtnes, that sone efter he may repent : bot and the wordis be injurious and dishonourable, crimynous or defamatouris, and he perfeuere in his outrageous langage, and lykis nocht till amend ; bot stand in his purpos efter that the ire falbe past, ellis the Prince fuld nocht juge bataill to be : ffor gif he dois, he jugis again the Lawis writtin opynly.

The Sext doctrine is : That becaufe thare is sum men sa hichty hautayn and orguillous and full of furquedry, that thai haue na traist, na fyaunce in



God na his Sanctis, bot in thair awin propre pyth and vertu of corps and strenth of membris; na has na will; na thocht on God to mend thair mysdedis; na to tak counsale at gude men of lyf and deuocion; na to mak gude ordynaunce for thame self, suppose the Prince suld the bataill to be tholit to be done to the vtterest: And tharfore the King suld affigne certane day of bataill and houre to the Appelloure, and he suld ger schaw him the grete perile in the quhilk he puttis him in baith of body and of faule, and monyfe him, and exhort him on Goddis behalf, that all before that euer he schape him for horse, harnais, na othir prouision for the bataill, that first he schape him to se for a gude Confessour, that be a gude wise clerke, wele letterit and wele instruct in the faith, and of gude counsale and conscience, that he may discharge his conscience to, and schrive him wele, and put his faule first in gude estate, and his gudein ordinance, as he wald mak his testament to ga to dede, and as wyfe man aw to do: Quhilk gif he dois nocht, the King suld say him, “ That sen he traistit nocht in Goddis help, he suld nocht traist that he war a gude Cristyn man, and that he suld haue the lesse fauour of him; ” and than suld he ordane him a term within quhilk he suld put him in gude estate of the faule to Godwart, and syne spere, how thai had done at thair Confessoure, and sa suld he do to the tothir: And this is a takyn that a Prince is wyfe, and lufis wele God, that begynnys at him to dispone all his gouernance and dedis.

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Fol. 81. b.    HERE SPERIS THE DOCTOURE QUHAT THINGIS EFFERIS TILL ALL GUDE  
PRINCE TO DO, AND QUIHAT SULD BE IN THAME.



S now sen he hes sum part declarit quhat properteis suld be in ane Emperoure, now will he declare quhat properteis a gude King suld haue in him: that is the maist hye dignitie efter the Emperoure. And git will oure maisteris saye that the name of King is mare na the name of Emperoure be excellence; ffor oure Lord Jhesu Crist in this erde here callit him nocht Emperoure, bot tholit to be callit King of Kingis and Lord of Lordis, as our Haly



Writt beris witness. And allſua he was callit a Kingis Sone : ffor he is callit in Haly Writt the Sone of David King ; and that fais Clerkis that he is of Kingis be the grettar excellence of lynage. And ȝit allſua Sanct Peter menynt to his teching, that the name of King was mare excellent na the name of Emperoure, quhen he ſaid till his diſciples, That thai ſuld be ſubgettis till all creature humayne for the honoure of God ȝour King, and ſpecially till all Kingis for the honoure of him, as to the hieſt degree and maift excellent. And this approues the Pape Gelafius, &c.

. . . . .

And trewly I ſay, and he kepe wele thir termes, he is a worthy Prince, Fol. 83. b. and worthy to be a King, and till haue ſuperioritee and ſoueranitee, and victory of his fais. And tharefor the Doctour ſettis here certane poyntis of doctrine touchand a ȝong Prince, in Ryme, quhilkis ſpekis thus : A King that will be ane worthy werryoure, he ſulde be wiſe, faire, and courageous : And that he be Lord of his ſubjectis, aſto the Quaille the Sperehawk ; and that he be miſericorde and rigorous in juſtice, as caſe requeris ; and that gif he will be wele fortunyt in armes, be ay firſt.

. . . . .

Item, a Prince or a King ſuld nocht oure lichtly trow all talis na fudayn Fol. 84. b. tydingis ; ffor mony learis oft tymes flechis lordis with falſe talis, and ſettis thame in wrang and euill purpoſe. And that is oure grete perile in princis and grete lordis, to geue fudane credence till ony mannis tale, quhill he war wele informyt of the futhfaſtnes : And he ſuld be wele and ryply auiſit, or that he write to the Pape ony materis, or till ony ſtrange Princis, for ony lycht mennis counſailis, or ony ſmall wrechit mannis. And quhen he wrytis, his writtis ſuld be wele and ſtatelyke deuifiſt, and dytit be wiſe Clerkis, and men of counſale, and expert in the lawis and purpoſe lyke, and ſyne be notable gude wrytaris as efferis ; bathe to the ryaltee of him that ſendis the writtis, and of him that thai wryttis ar ſend to ; and ſuld wele auife for

quham he wrytis, that thai be worthy perfouns, and allua for quhat thing he wrytis; that it be nocht a wrechit thing that he wrytis for; and als that his peticioun be bathe rychtwife and honourable; ffor quhen Princis prayis for vnworthy perfouns, God is offendit and displeit thareat. And syne the Pape or Princis that he wryttis till, will hald him for ane vnwife Prince that the lettres fend for sik a persone, and will nocht fa gladly grant him his asking in tyme to cum. And thus fall the renoun of a Prince pas oure all the Cristyndome, and geue him lose and honour that excedis all warldis richefs, throu the quhilk he fal be prifit and redoubtit bathe with fais and frendis, and haldin for wife Prince; and syne fall he be lust of God, and wyn throu that the joy of Paradise.

And zit mare, fuld a King be temperit and messurit in his conuerfacion, and repair amang folk, in placis public, our oft tymes; ffor ony thing that Commouns feis oure oft thai prife all the lesse. And quhen it is feldyn sene it gevis folk in mare grete defyre to se it agayne ay mare and mare; and for this cause the grete Souldane of Babilone cummys bot thrife in the 3ere in publik audience furthwart, and than quhen he cummys furthwart, on thre festuale dayes, he cummys rydand with sik a state and solempnitee that all the peple desyris and pressis the mare to se him, na he rade every day, or every wolk or moneth; bot gif it be quhen that he rydis in werefare, and than all his peple and cheualrye may se him.

And suppose I mycht zit compile and gader togedir mony Vertues and properteis that fuld be in a Prince, and als mony thingis of Myfgouernaunce that he fuld eschew: Bot in gude faith the Doctour fais, that he was fa irkit of wryting, that he mycht nocht as now na mare tak on hand as to put in this Buke of Bataillis; bot and God geve him lyve dayes, he fais, in his conclusioun of his Buke, he fall compile a Trety of propereteis of Gude Condiciouns bathe of Temparale men and of men of Kirk, that fall be gude and prouffitable for all men, that on lukis bathe langand the gouernaunce of thair office and digniteis, as may be compylit be the foundement of Italy Writt, and efter the Lawis writtyn. Bot here he prayis to God mekely that he fend grace and gude gouer-

naunce to the Prince that he has compilith this wrytt for, and maid this Buke till, that is to fay King Philip\* of Fraunce, and geue him grace fa to reule his realme, and his ryall magestee and estate, that God be payit of him, and bring him till his euerlestand joye of Paradife at his ending, and all his frendis and wele willaris. IN NOMINE PATRIS, ET FILII, ET SPIRITUS SANCTI. AMEN.

*Explicit Liber Bellorum, seil potius Dolorum, ut rescitat Doctor in pluribus, etc.*



## No. II.

HERE BEFORE ENDIS THE BUKE OF BATAILLES, AND HERE AFTER BEGYNNYS

# The Buke of the Ordere of Knychthede.

[THIS PORTION OF THE MANUSCRIPT, FROM FOL. 35, TO FOL. 103, IS CONTAINED  
IN THE PRESENT VOLUME.]

\* [It will be observed, that in the Prologue or dedication, at page 64, this "Buke" was addressed by the Author to Charles the Sixth, King of France.]



No. III.

Fol. 103. b. HERE ENDIS THE BUKE OF THE ORDRE OF KNYCHTHEDE; AND  
BEGYNNIS THE BUKE CALLIT

The Buke of the Gouvernaunce of  
Princis, Etc.

HERE BEGYNNYS THE TABLE OF THE BUKE OF THE GOVERNAUNCE OF  
PRINCIS.

AND first of the Prolog of the first fyndyng, and interpretacioun of the  
said Buke out of diuerse langagis, etc.

Item, Of the first Pistle fend fra Alexander till Arestotil to ask him  
counsaile of the Gouvernanuce of Perse new conquest; and of the form of  
the Epistle, and of his Ansuere.

Item, Of ane othir of thé Ansuieris of Aristotile till Alexander; and the  
forme of the Epistle fend fra Aristotile of his opynion.

The First chapter is, How thare is four maneris of Kingis.	1
How auarice and fule larges fuld be eschewit in a King.	2
How Princis and Kingis fuld sett them for gude renoun here.	3
How thai fuld eschew all outrageous carnall lustis and appetitis.	4
Quhat kynde of sapience efferis to Kingis, Princis, and grete Lordis.	5
Quhatkyn habyt anournement and cleything thai fuld haue.	6
How Kingis and Princis fuld punyfe mysdoaris, and honour gude men.	7
How thai fuld haue in thame iustice and equitee with merci.	8

Quhatkyn plesance, deduytis, and recreaciouns Princis suld tak.	9
How punycioun suld be maid efter the case and state of persons.	10
How Princis may be lyknyt to the dew of the hevyn.	11
How Kingis and Princis are of the samyn nature with symple men.	12
How thai suld delyte thame in bukis of stories of Vertues and Vicis, and of othir honourable dedis of alde Ancestry, and of wisedome.	13
How thai fulde kepe gude faith and lautee till all Mankynde euer.	14
How Princis suld found scolis and studyes of sciences in thair contreis.	15
How thai suld nocht gouerne thame be women, na trow thair coun- sale.	16
How thai suld nocht traift anerly in a medicine, but ma.	17
How Princes suld gouerne thame be a wyfe Clerk, expert in as- tronomy.	18
Off the science of astronomy, and of the divisioun of it.	19
How Princis suld atoure all thing tak kepe to thair hele.	20
How and in quhat maner thai suld gouerne thair hele keping.	21
Here declaris the Philosophour certane documentis of medicyne.	22
Here declaris the Philosophour certane secrete documentis of medi- cyne.	23
Here declaris he the four rathis of the gere, and first of Ver.	24
And first of the kynde of the sesoun of Somer.	25
And fyne of the third sesoun that is callit Hervist.	26
And fyne of the nature of the Wynter.	27
Quhat thingis fattis or lenys men maist.	28
Here declaris the Philosophour ane othir poynt of medicyne.	29
Quhat kyndis of metis ar best for man.	30
Off fyndry kyndis of wateris, and thair naturis.	31
Off fyndry kyndis of wynis, and thair naturis.	32
Off bathis and stuphis [stoves], and thair gouernaunce and proffittis.	33
Quhat justice efferis till a Prince or a King.	34
How a Prince or a King suld ken himself.	35
How Kingis and Princis suld gouerne be grete counsale.	36
How the Man is maid of the four elementis.	37

How Princis fuld haue discrete Secretaris.	38
How thai fuld have discrete and traift meſſageris.	39
How the Prince and the Peple are comperit till a gardyn.	40

## EXPLICIT TABULA DE REGIMINE PRINCIPUM.

HERE BEGYNNIS THE BUKE CALLIT THE BUKE OF THE GOVERNANCE OF PRINCIS, THAT IS CALLIT THE SECRETE OF SECRETIS, MAID BE ARISTOTYLL TILL ALEXANDER THE GRAND : AND FIRST THE PROLOUG AS IT IS CONTENYT IN THE FRANCH BUKE.

### PROLOGUS.



HERE declaris the Autour of this Buke that a clerk, callit Fair Patrix, wyſe in all langagis fand in Grece, kepit within a temple, callit the Temple of the Sonne, (the quhilk the noble philoſophour Eſculapius had gert mak,) this Buke of the Secretis of Aristotle in language of Grew ; the quhilk he tranſlatit out of Grew in the langage of Caldee, the quhilk was quibilom the langage of grete Babyloyne, and now is the langage of grete Inde ; and ſyne, at requet of the King of Araby, he tranſlatit it off the langage of Caldee in his langage of Arrabyk. And ſyne, eſter that mony a zere, ane othir grete clerk, callit Philippus, tranſlatit it out of Arabyk in lang Latyne, and ſend it till ane reuerend Fader in Criſt, and wyſe prelate, noble and honourable Sir Guy de Valance, Biſchop of Tryploun : And as beris witneſs be thair alde ancien ſtories, the worthy and noble Philoſophouris in thay tymes, that als lang as Alexander le Grant had with him Ariſtotil the wyſe clerk, he paſſit throuch and venguſt all realmes, and all his inymyes, throu the mekle prudence and wiſedome of that noble Philoſophour and throu his counſale. Aud quhen he mycht no mare trauaile with him, he ſend him ay betuene Lettres and Epiſtlis, how he fuld gouerne him in all his dedis and grete materis. And at the laſt, quhen he ſaw he mycht nocht for elde langſumely be nature leſt, he compilit this Buke to be a reugle of Gouver-

naunce till him euer mare quhill he lyvit, and fend it till him with grete regrate and lamentacioun, that he mycht no mare be with him, fa mekle he lufit him, for caufe he was his Maister and his techour euer fra his begynnyng of barnehede till that tyme, and with him in his conquestis. And fyne was this ilke Buke tranflatit out of Latine in the langage of Romaine, nocht all hallely bot alfinekle as thame thocht nedefull and fpedefull to the Gouvernance of Princis. And tharfore the noble Philosophour said in his counsale geving till Alexander, that it was nocht fpedefull that this Buke war till all men publiſt, bot anerly to the ſecrete couſale of Princis, and of grete Lordis, and nocht to Commouns; and to rede it oft tymes before thame, to tak, as myrour ſchawis the faultis and the futhfaſtnes, enſample, and doctrine of gude lyfing, and formable as efferis to thair honour and prouffit, and of thair ſubjectis. For it is nocht fpedefull that popularis wit the ſecrete of Princis, na Lordis gouernance, na the reuglis of thair Ordre; and thairfor is the Buke callit **THE SECRETE OF SECRETIS OF ARISTOTIL**, ordanyt for document and teching of Gouvernance of Princis.


HERE DECLARIS HE HOW ARISTOTLE RESSAUIT A PISTLE SENT FRA ALEXANDER till him in his grete age, to ask counſale, quhen he had conquest Perſe, Qubethir he ſuld deſtroy and ſla all the folk of that land, and peple it with others? becauſe that thay war perilouſe to gouerne, and ſubtile, and full of mychti maliciouſe engyne of conquest, for the quhilk he dred thair ſubtile malice.

FORMA EPISTOLE ALEXANDRI REGIS MAGNI AD ARISTOTILEM.



ILL ane maist noble and worthy Lord of Justice, I ſignify to thy prudence, that I haue foundyn in the land of Perſe a kynde of folk rycht haboundand in riches, and of lytill vnderſtanding, ſettand thair ſtudy to mak conquestis of realmes, and deſyrand till haue lordſchip atour othir men; ffor the quhilk caufe, that we can nocht fynd to be ſeker of thame, we haue tane to purpoſe to put thame all to dede; bot bydand to haue thy counſale thareto, be wrytt in lettres; the quhilk counſale we will kepe and fulfill at the vtteraft.

HERE FOLLOWIS THE ANSUERE OF ARISTOTIL TILL ALEXANDER IN EPISTIL.

 ALEXANDER, gif thou may change the nature of the erde, the water, and the aire of that regioun, and the disposicioun of the citeis of the landis of Perse, than counsale I that thou do thy will hardily; and gif thou may nocht do as foresaid is, fla thame nocht, bot gouerne thame in all gudelynes, with clemence, benignitee, and fuetenefs, put honour to thaim, and gracioussly demayne thame in graciouse justice and equitee; the quhilk gif thou dois, I traist, that with the grace of God, that thai sal be gude subiectis to thé, and fall gouerne thame at thy plesance and commandement: ffor than for the lufe that thai fall haue to thé for thy nobleis, thou fall haue the dominacioun upon thame with peis and tranquillite.

The quhilkis lettres the Prince ressauit with benignitee, and fulfillit his counsale vterly; throu the quhilkis thingis the peple of Perse gafe sik a luferent till Alexander, that thai lufit him better, and was mare obeyсанд till him, na ony othir peple of ony of his othir conquestis.

HERE FOLLOWIS A PISTLE SEND FRA ARISTOTIL TILL ALEXANDER excusand him for fore elde and waykenes he mycht na mare byde with him na hald the court; and tharfore he send him a Regement in wrytt, how and in quhat maner he fuld gouerne him ay furth; the quhilk begynnys in this maner as efter folowis:—

ALEXANDER, faire Sone, glorious Emperour, the Souerane precieus God Almychty mot confirme thé, and send thé knaulege to fauour the wayis of vertu, and of veritee, and that he wald refreyne in thé all bestiale appetitis, and that he wald illumyn thyne engyne, and conferme thy spirit of thy gouernaunce till his honour and service, honourably to be ressauit as efferis. And I have vnderstandin, how thou desyris that I war with thé; and that thou fais thou art amaruailit that I may abstene fra thy prefence; thinkand that I am not sa besy and diligent of thy



gouvernaunce as I was wont to be : And be this cause I haue vndertane to make litil Rengles callit Cannonet, that is to say, A lytil buke, the quhilk falbe as a balaunce in the quhilk thou fall payfs all thy werkis in ; and to be a supplee to thé in my absence, rycht as I war present : &c.

. . . . .

## XL.—CAPITULUM.

HERE DECLARIS THE NOBLE PHILOSOPHOUR HOW THAT THE SUBJECTIS OF PRINCIS THAI AR THE VPHALD OF THE WARLDE, AR COMPERIT TILL A FAIRE GARDYN, OR TILL A LORDIS TRESOURE, AND THAT THAI SULD BE KEPIT AS TRESOURE. Fol. 129



ALEXANDER, faire Sone, zit will I that thou witt, that thy subjeētis suld be kepit as thy trefouris, ffor thai ar thy trefoure. For thai may be comperit till a Lord that has a faire and gude gardyn quhare thare is grete quantitee of fruyte treis, herbis, and othir gresis, richefs, and nedefull till mannis behufe, the quhilkis gerely and contynualy beris grete plentee of fruytis for mannis sustenance quhen thai ar well grathit, scrubbit, and demaynit, and wele gudit, kepit, sustenit, and gouernyt at rycht, and suld be wele sene to, and focourit at thair nedis. And kepit wele in gude rengle of justice and faufit fra injuris and oppressiōis, and that thare be bot thou allane gardener upon thame, and nocht mony maister gardenaris ; ffor quhare mony maister gardeneris ar the gardyn is nocht commounly all prouffitably gouernyt, the quhilk suld be of gude gouernaunce that stent him nocht to spill thy treis, na gader thy fruytis, that is to say, thy subjeētis gudis wrangwisely ; and sa may thy realme lest, and be wele defendit and conferuit, sa that thou kepe thé nocht to haue mony dispensaris in thy gardyn, that is thy realme. Ffor quhy, for couatise and gredynes of thy fruytis, thar may enter corrupcioun in thy gardyn, and fyne upon thyself, quhen ilk ane preffis oure otheris to be masteris of thi gudis, and of thy counsaile, and thi gouernaunce. Bot thare is mony that will hecht and say thai fall do wele, and

quhen thai mount in gouernaunce thai do all othir wayis. And sum corrup-  
pis be giftis and hechtis Priucis Counfailouris, and peruertis all gude gouer-  
naunce throu thair gredynefs of gudis, gevand giftis to Lordis of the Coun-  
sale for to maneteine thame lang in thaire officis and in thaire malicis. And  
traist wele, ALEXANDER, that thy Peple and thy Barouns, thy Bacheleris  
and thy Commons ar the stuf and the multiplicacioun and furnyffing of thy  
realme, and be thame mon thou be crownyt, and thy croun vphaldyn and  
mayntenyt, and be thai nocht throu thé manetenyt and sustenyt in thair  
rychtis and richefs, thai will nocht lufe thé, na honoure thé, na tho court,  
na help to sustene thyne estate ; ffor bot gyf thou mak thaim cause to be  
fyablez and traist to thé, and thy worchip and prouffit, and to hald lufe and  
lautee betuix thé and thy peple, thou fall neuer be seker na seure a day in  
thy realme. And will thou vmbethink thé wele of all that I haue said, and  
gouverne thé efter my deuise and counsale before said, thou sal be haldyn as  
wyse and worthy King, and doubtit and lufit of thy peple, and of all  
otheris : And thou fall cum aboue of all thyne vndertakingis and desyris :  
Quhilkis gif thou faillis to do, thou fall se that thare fall cum greuouse  
mischeif and myffortune, bathe upon thé and thy realme, and thy gouer-  
naunce, and it fall nocht be in thy powar to sett remede, na thou can nocht,  
na may nocht estymy the paynis that suld be injun& to thé tharfore. Bot  
here I pray hertfully to the hye and mychty God, makare of Hevyn and  
Erde, to geue thé grace, as he is gudely Gouvernoure of Hevin and Erde, and  
of all the Warlde to gouverne thé fa in vertu and in veritee, in justice and  
leautee, that God and man be payit of the end : And rycht fa mote it be of  
oure worthy King, and graciouse Prince, and all his welewillaris, I pray  
to God Almichti, IN NOMINE PATRIS ET FILII, ET SPIRITUS SANCTI. Amen.

EXPLICIT LE GOUVERNEMENT DES PRINCES.













